

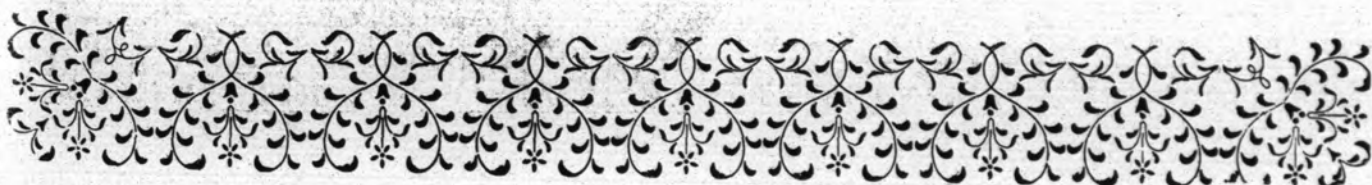


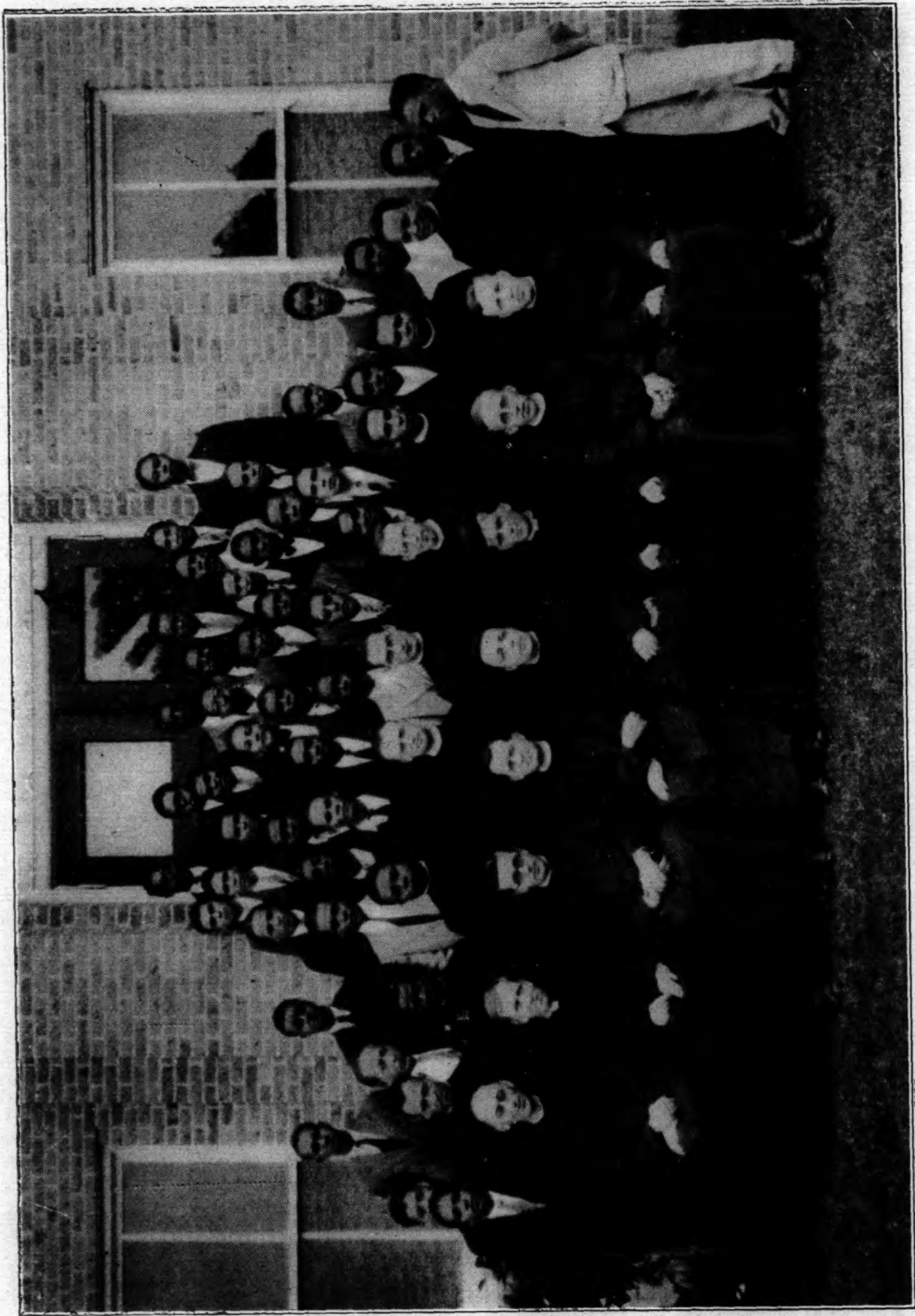
St. Augustine's Messenger

November, 1930

CONTENTS

Always Advancing, BY A SEMINARIAN.....	Page 3
Profession of Vows.....	5
Our New Cover.....	6
The Great African Bishop—REV. ALPHONSE ELSBERND, S. V. D.....	7
Martyrs of Uganda (Serial)—RIGHT REV. H. STREICHER, W. F.....	9
Rector's Page	11
Dedications	12
Briefly—BERNARD FINAN.....	16
Do You Know?—BERNARD FINAN.....	16
Seminary Notes—CLASS '31.....	17





St. Augustine's Community, 1930

Always Advancing

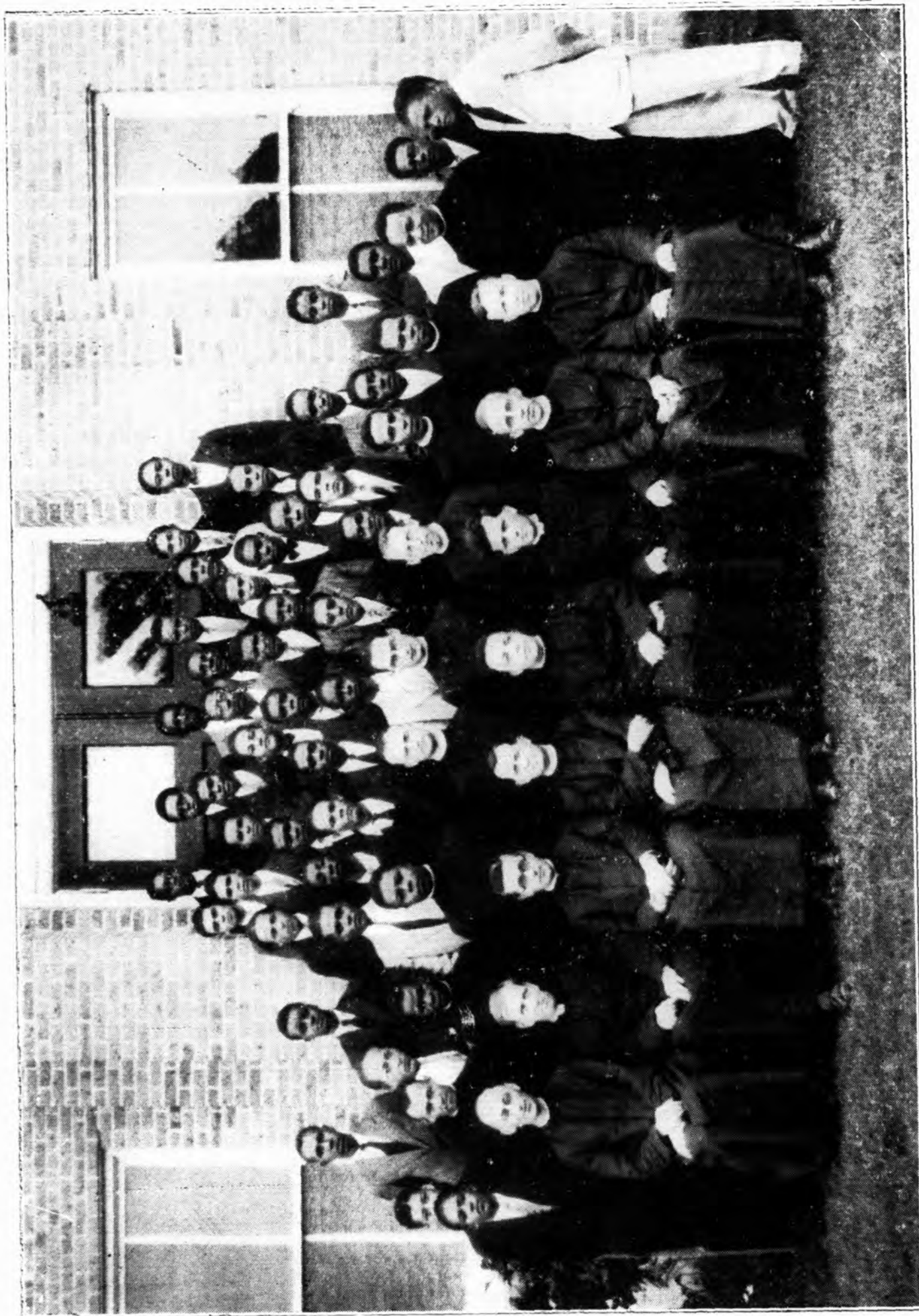
BY A SEMINARIAN

THE Community at St. Augustine's had a noticeable increase this year. The community properly so-called, consists of the Fathers and Fraters who have made vows in the Society of the Divine Word and who, living in the Seminary at Bay St. Louis, represent the Society there. But in a wider sense the community also includes the Novices who are temporarily at East Troy, Wisconsin, and the students of the college department who all aspire to join the Society. There has been progress in all divisions, in the faculty, in the scholastic department and in the preparatory seminary.

The faculty has had the most noteworthy increase. Last year there were only six priests and two lay teachers at the Seminary but this term saw five additional priests sent to the Bay, giving a faculty of thirteen. Three of our Fathers have made special studies at Rome in the Collegium Angelicum, Collegium Propaganda Fidei, and Collegium Gregorianum respectively. Two of these hold the degree of Doctor of Sacred Theology and came expressly to teach that branch in the Major Seminary. The Fathers are all full of zeal and are much interested in the Cause to which they have been associated.

In the Major Seminary there has been a two-fold increase, in number and degree. There are six professed Scholastics who began the study of Theology this year, being the first to have this subject in the institution. Theology is the science par excellence for the priest and all other classes are only preparatory to it; the preparation seems long but it is necessary so that the student may be able to assimilate this last and most important branch. The number of Scholastics was also increased by the addition of three Novices who have begun their course of Philosophy. Though at present in the North, they are counted in St. Augustine's community and will be in Bay St. Louis next year. These Fraters who are in the Higher Studies wear the cassock and Roman collar and are an inspiration to the younger students.

The Preparatory Seminary or college department has 42 students, the largest number ever enrolled in any school year. Thirteen of these young men are new students of this term and four of these were able to qualify for advanced work. The new students come from widely scattered homes, from Massachusetts, New York, and Michigan in the North and from Texas, Louisiana and Mississippi in



St. Augustine's Community, 1930

Always Advancing

BY A SEMINARIAN

THE Community at St. Augustine's had a noticeable increase this year. The community properly so-called, consists of the Fathers and Fraters who have made vows in the Society of the Divine Word and who, living in the Seminary at Bay St. Louis, represent the Society there. But in a wider sense the community also includes the Novices who are temporarily at East Troy, Wisconsin, and the students of the college department who all aspire to join the Society. There has been progress in all divisions, in the faculty, in the scholastic department and in the preparatory seminary.

The faculty has had the most noteworthy increase. Last year there were only six priests and two lay teachers at the Seminary but this term saw five additional priests sent to the Bay, giving a faculty of thirteen. Three of our Fathers have made special studies at Rome in the Collegium Angelicum, Collegium Propaganda Fidei, and Collegium Gregorianum respectively. Two of these hold the degree of Doctor of Sacred Theology and came expressly to teach that branch in the Major Seminary. The Fathers are all full of zeal and are much interested in the Cause to which they have been associated.

In the Major Seminary there has been a two-fold increase, in number and degree. There are six professed Scholastics who began the study of Theology this year, being the first to have this subject in the institution. Theology is the science par excellence for the priest and all other classes are only preparatory to it; the preparation seems long but it is necessary so that the student may be able to assimilate this last and most important branch. The number of Scholastics was also increased by the addition of three Novices who have begun their course of Philosophy. Though at present in the North, they are counted in St. Augustine's community and will be in Bay St. Louis next year. These Fraters who are in the Higher Studies wear the cassock and Roman collar and are an inspiration to the younger students.

The Preparatory Seminary or college department has 42 students, the largest number ever enrolled in any school year. Thirteen of these young men are new students of this term and four of these were able to qualify for advanced work. The new students come from widely scattered homes, from Massachusetts, New York, and Michigan in the North and from Texas, Louisiana and Mississippi in

the South, showing that the knowledge of and interest in the Seminary is spreading. There are seven in the graduating class who will be invested with the habit of the Society at the beginning of the next term and who will then start their probationary period before taking vows in the Society.

The development of the community has been slow and gradual and it has taken ten years to arrive at the present stage. Though it has taken so long there has been a continual increase in the strength of the institution, and this as well in the quality as in the number of its members. The first year of the Seminary saw only a very small community, one priest and five students, truly like the mustard seed of the Gospel. This beginning was made by Rev. Matthew Christman, S. V. D., then a young priest in charge of the Mission Station at Greenville, Miss. He saw the need of Negro priests to minister to their own people and persuaded his Superiors to permit him to try to educate young men to fill this want. He opened his school in September, 1920, and for three years Sacred Heart College,—at the time only a high School,—functioned at Greenville. The institution was moved to Bay St. Louis at the beginning of the Fall Term 1923 and the name was changed to St. Augus-

tine's Seminary. There were now five priests and twenty-two students and prospects were much brighter. The mustard seed had taken root and was beginning to push out leaves. In 1924 the first students began their college course and this year was also marked by the coming of one of the first priests of the Society of the Divine Word ordained in America. In June 1926 four young men completed the preparatory course and graduated.

On September 8th of the same year the first graduates of St. Augustine's were invested with the cassock and cincture which are the habit of the Society and which mark its members as separated from the world. They then began the Novitiate, a time of prayer, preparation and trial when the young neophytes learn the method and practice of meditation, form habits of piety by the practice of frequent prayers and devotions, and are corrected of their faults and instructed in the exercises of virtue by Conferences and other means peculiar to the religious life. The tree was beginning to put forth its branches and in succeeding years as later classes graduated and followed in their footsteps in the cycle of progress the branches became more numerous and the tree more firmly rooted.

(Continued on page 12)

Profession of Vows

September 8th again witnessed an impressive ceremony at St. Augustine's, when our six Scholastics renewed their religious vows of Poverty, Chastity and Obedience in the Society of the Divine Word for the period of one year. The Very Rev. Rector, Father Heffels, officiated, as representative of the Superior General. He also delivered a sermon on vocations and especially on the vocation of our colored youth to the priesthood which will linger long in the minds of all who had the good fortune to hear his inspiring words.

"Today, my dear friends, we are gathered together to participate in a solemn ceremony. Today we have a threefold reason for rejoicing. This day, the 8th of September, is the day on which we celebrate the birthday of the Blessed Virgin Mary. The Universal Church rejoices on this feast, and we too, as children of God and of the Blessed Virgin, rejoice at the birth of our heavenly Mother. A second reason why we should rejoice today is because this is the birthday of our adopted mother, the Society of the Divine Word. It was on this day, fifty-five years ago, that our Venerable Founder, Father Janssen, sowed the first seed that was to grow to such great proportions. But we especially here at St. Augustine's should rejoice today, for we are celebrating a spiritual birthday, the rebirth of six of our young men to the religious life by the profession of their holy vows."

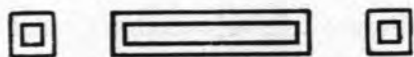
After giving his listeners a clear explanation of Mary's vocation and how she fulfilled her calling by having her heart set on her goal and by living up to the call by practicing especially Poverty, Chastity and Obedience, Father Rector made his application of this point to the students and Frates present. One of his many noteworthy remarks is of paramount interest to us.

"You have come to the seminary, my dear friends, with a definite purpose. You came here with the intention of embracing the religious life and striving for greater perfection. The six young men before me who are to renew their vows this morning are already professed members of the Society and as such are endeavoring to follow in the footsteps of Our Lord and His Blessed Mother. You, too, my dear students, will, by the grace of God, also reach that goal and thus become more loving children of the Divine Master.

"By the very fact that you have heard and heeded the higher call,—by the fact of your presence here today you will, God willing, one day become priests of the Most High. God has called you to be the Saviours of your people. You must go forth into the new field and provide that which has for so many years been wanting. You must go forth to carry the Gospel of Christ, the True Faith, to the many millions of your own race who have been longing to hear the good tidings."

Space does not permit us to make further mention of the greater part of the sermon, but let us take just one point more out of the concluding remarks.

"Some people wonder what will become of the colored priesthood, whether you will be able to fulfill your duties as priests of God. We, of course, never doubt as to your success. However, it is undeniable that the results will be just what you make them. Divine Providence has called you to the priesthood and it is up to each and every one of you to follow that call to the best of your ability, co-operating with divine grace."



Our New Cover

In order to bring St. Augustine's and its Cause more forcibly before our readers, we have deemed it beneficial to have a picture of our Patron on the cover page. This picture is a representation of the statue which beautifully adorns the grounds in front of our Minor Seminary. St. Augustine is here represented in his Bishop's robes with mitre and staff. In his right hand he holds a glowing heart, which Christian art attributes to him as symbol of the burning love of God which permeates all his writing.

Cardinal Lavigerie

Charles Martial Allemand Lavigerie was born near Bayonne, France, in 1825. After having distinguished himself in his ecclesiastical career he was appointed to the See of Nancy in 1863; became Archbishop of Algiers in 1867; was named Cardinal in 1882, and became Primate of the revived See of Carthage in 1884. His great life work was an attempt to suppress the slave trade in Africa. He visited several European capitals to obtain the means necessary for the task. His motto was: "To save the heart of Africa, it is necessary to arouse the indignation of the world." ('Carthage and the Congress,' by P. W. Browne, in Columbia, February, 1930.)

Cardinal Lavigerie has been called 'The Apostle of Africa.' Although now dead, his work lives after him. The indignation in America regarding slavery was brought about by the Abolitionists and culminated in the Civil War. Those people of the Caucasian race who came to teach the Southern Negro and raise him from his wretchedness suffered at the hands of their own race. Most of them have passed away but the institutions live on. Who is to be the Apostle of the South? How is the heart of the South to be saved?

The Great African Bishop

BY REV. ALPHONSE ELSBERND, S. V. D.

Men and women in countless thousands have walked the face of this earth before us, and passed on into the great beyond. Possibly their memory lingered on yet a few years, but slowly and surely they were forgotten, even as their graves have been lost and forgotten. Only here and there a name stands out,—one among the countless thousands,—the name of a person who lives on by the force of his ideas, and the greatness of his deeds and example.

Such a man was St. Augustine, whose fifteen hundredth anniversary the entire Church celebrated this year. He was born the year 354 in the little city of Tagaste, in the Province of Numedia of northern Africa, the child of a mixed marriage. Baptism he did not receive, but his mother, St. Monica, instilled in his young heart true piety and love of God. Thus he relates of himself in later years: "Small as I was, I prayed, and with how great a fervor!—that I might escape punishment in school."



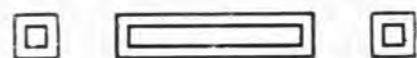
The extraordinary talents with which the boy was gifted induced his pagan father to send him to Carthage (the city of the 1930 International Eucharistic Congress) for higher studies. Then as now, a higher education was costly, and it took one full year to raise the necessary

money—a year of idleness for the 16-year-old Augustine, during which he fell into sinful ways. At the pagan school in Carthage, away from the good influence of home, this slavery to the lust of the flesh became sealed. With what strong bonds it held him for years, how great an effort was necessary to free himself, can be seen in his later life.

At Carthage he was a most successful student, and he pursued pleasure without hesitation or restraint, but he was far from being happy. Within his innermost soul he despised himself and his immoral life, and the voice of conscience would not be silent. It was the same with Augustine as with every other sinner. The forbidden pleasure allures and beguiles until the

Space does not permit us to make further mention of the greater part of the sermon, but let us take just one point more out of the concluding remarks.

"Some people wonder what will become of the colored priesthood, whether you will be able to fulfill your duties as priests of God. We, of course, never doubt as to your success. However, it is undeniable that the results will be just what you make them. Divine Providence has called you to the priesthood and it is up to each and every one of you to follow that call to the best of your ability, co-operating with divine grace."



Our New Cover

In order to bring St. Augustine's and its Cause more forcibly before our readers, we have deemed it beneficial to have a picture of our Patron on the cover page. This picture is a representation of the statue which beautifully adorns the grounds in front of our Minor Seminary. St. Augustine is here represented in his Bishop's robes with mitre and staff. In his right hand he holds a glowing heart, which Christian art attributes to him as symbol of the burning love of God which permeates all his writing.

Cardinal Lavigerie

Charles Martial Allemand Lavigerie was born near Bayonne, France, in 1825. After having distinguished himself in his ecclesiastical career he was appointed to the See of Nancy in 1863; became Archbishop of Algiers in 1867; was named Cardinal in 1882, and became Primate of the revived See of Carthage in 1884. His great life work was an attempt to suppress the slave trade in Africa. He visited several European capitals to obtain the means necessary for the task. His motto was: "To save the heart of Africa, it is necessary to arouse the indignation of the world." ('Carthage and the Congress,' by P. W. Browne, in Columbia, February, 1930.)

Cardinal Lavigerie has been called 'The Apostle of Africa.' Although now dead, his work lives after him. The indignation in America regarding slavery was brought about by the Abolitionists and culminated in the Civil War. Those people of the Caucasian race who came to teach the Southern Negro and raise him from his wretchedness suffered at the hands of their own race. Most of them have passed away but the institutions live on. Who is to be the Apostle of the South? How is the heart of the South to be saved?

The Great African Bishop

BY REV. ALPHONSE ELSBERND, S. V. D.

Men and women in countless thousands have walked the face of this earth before us, and passed on into the great beyond. Possibly their memory lingered on yet a few years, but slowly and surely they were forgotten, even as their graves have been lost and

forgotten. Only here and there a name stands out,—one among the countless thousands,—the name of a person who lives on by the force of his ideas, and the greatness of his deeds and example.

Such a man was St. Augustine, whose fifteen hundredth anniversary the entire Church celebrated this year. He was born the year 354 in the little city of Tagaste, in the Province of Numidia of northern Africa, the child of a mixed marriage. Baptism he did not receive, but his mother, St. Monica, instilled in his young heart true piety and love of God. Thus he relates of himself in later years: "Small as I was, I prayed, and with how great a fervor!—that I might escape punishment in school."



The extraordinary talents with which the boy was gifted induced his pagan father to send him to Carthage (the city of the 1930 International Eucharistic Congress) for higher studies. Then as now, a higher education was costly, and it took one full year to raise the necessary

money—a year of idleness for the 16-year-old Augustine, during which he fell into sinful ways. At the pagan school in Carthage, away from the good influence of home, this slavery to the lust of the flesh became sealed. With what strong bonds it held him for years, how great an effort was necessary to free himself, can be seen in his later life.

At Carthage he was a most successful student, and he pursued pleasure without hesitation or restraint, but he was far from being happy. Within his innermost soul he despised himself and his immoral life, and the voice of conscience would not be silent. It was the same with Augustine as with every other sinner. The forbidden pleasure allures and beguiles until the

weak will consents, but there is left behind remorse and the sting of conscience.

Augustine joined the Manichaeans, a sect of those times, in the hope of finding truth, peace of soul and happiness. Like so many religions of today they too were loud and unsparing in their promises of good things. After nine years of searching Augustine left them because they could not offer what they promised.

He had now begun to teach in Italy. While at Milan, he went to hear the sermons of the great St. Ambrose, the Bishop of that city. As his words of exhortation fell upon the ears of Augustine, all the pious memories of childhood, the prayers and the words of instruction of his saintly mother re-awoke. It was the turning point of his life. He now realized how far he had strayed from "his Father's house", and in his heart there grew the longing to return. But the slave of sin cannot so easily free himself from its bonds. Sin had become as it were rooted in his flesh and blood. "I recognized the truth", he wrote later in life, "but was too weak to follow." And again: "There were in me two wills, the one of the flesh, the other of the spirit, and in the conflict my soul was as if torn apart." With intense longing he yearned for the good, and yet was afraid and felt himself too weak to make the sacrifice necessary to rid himself of the ingrained habit.

But he turned to God in earnest prayer, and there he found sufficient strength to begin the work. Later his saintly mother

came and joined him in Milan, and his conversion made rapid progress. At Easter of the year 387 he, now 33 years old, received baptism in the company of several friends.

The joy and peace which now took possession of his soul, cannot be described. Let a few of his own words, uttered at this time, suffice: "Lord, my God, I am Thy servant." "Thou hast broken my bonds." "My tongue and my heart praise Thy mercies; all my bones cry out: Lord, who is like unto Thee?" "Thou O Lord, art good, and full of tender mercies." One thought alone was in his mind: to serve God. As he had returned to Him so late in life, he would make up by doubling his zeal. As he had dishonored and offended Him, he would now honor and serve Him alone. He returned to Africa, there to serve God in solitude, as so many great souls have done both before and after Christ. But his fervor and holiness could not long remain hid. He was ordained priest, and soon after consecrated Bishop of his native diocese, Hippo. For 42 years he governed the diocese with admirable zeal and devotion. His life was an example of holiness that drew many to join him and live with him in a sort of religious community. It marked the beginning of monastic life in Africa, and so many of his disciples were chosen Bishops that his little community became known as the "school of Bishops."

His activity however was not confined to the limits of his dio-

(Continued on page 13)

The Martyrs of Uganda

BY THE RIGHT REV. H. STREICHER, W. F.,
Vicar Apostolic of Uganda.*

Editor's Note: The following story, which will appear in the four issues of our Magazine this year, tells of the twenty-two Christians and neophytes of Uganda, Africa, who won the martyr's crown for fidelity to their new-found faith. The death of these Christians, as in the first centuries of Christianity, proved the seed for the True Faith in Uganda. The Martyrs of Uganda were raised to the honor of the altar on June 6, 1920, and hence this serial should prove of interest to all those who have the conversion of the colored race in America at heart.

In the beginning of 1878 the Holy See confided to the newly-founded Society of the White Fathers the task of carrying the faith to the centre of Africa, into the then little known regions of Nyanza and Tanganyika. The missionaries for Nyanza arrived in Uganda in 1879, where King Mutesa gave them a warm welcome. As soon as they could make themselves understood in the language of the country they found themselves surrounded by well-disposed catechumens in constantly increasing numbers. This soon aroused Mutesa's distrust, so that towards the end of 1882 the missionaries had to withdraw for a time from this territory. Two years later his successor, Mwanga, who, while he was still a young prince, had always shown himself their friend, hastened to recall them.

But unfortunately these good dispositions did not last long. A year had scarcely passed after the return of the missionaries when the king forbade his subjects to follow the religion of Jesus Christ. All the neophytes who were summoned before his tribunal bravely confessed the faith and rather than deny it endured the most horrible tor-

ments with heroic courage. In virtue of his royalty, the king of Uganda was a kind of god, the absolute master of persons and things, before whom all, both small and great, prostrated themselves. Whatever he did was right, whatever he commanded was permitted. In the country there was only one master, the king. His subjects, including the prime minister, were only slaves, whom he might use and abuse as he pleased, without being accountable to any man. A man's life was of no more value than that of an animal, and mutilation of a limb was still less important. For even an involuntary fault, a negligence or an oversight, the king would command the eyes of the wretch who had offended him to be plucked out, his hands, ears, nose, lips, or feet to be cut off. Sometimes he even indulged in such cruelties for amusement, and the maimed and bleeding creature had to throw himself at his lord's feet and thank him for having deigned to spare his life.

To inflict such sufferings, in the capital or in outlying districts, on the large number whom the king's caprice condemned to death or mutilation, a large force of torturers was required. Including servants, they

*Reprinted by permission of 'The Annals of the Propagation of the Faith'.

numbered more than a thousand and formed a formidable and powerful body. Their head was known as Makajjnaga, and his first assistant as Senkole.

In the lifetime of his father, Mwanga had leanings towards Christianity, but as soon as he ascended the throne he considered that as king of Uganda he could not submit to the requirements of the Decalogue. He remained therefore a pagan and a pagan of the worst kind, such as whom but few specimens are found among the tribes of Equatorial Africa. If I am asked why, from the tolerant person which he was at first, this potentate became a ferocious persecutor, I reply that the true cause of his hatred for the disciples of Jesus Christ was the invincible resistance offered to his crimes by the Christian pages of his court. This is the understanding of the Roman Congregations charged with the study of the canonical documents in the process of beatification, and when Benedict XV. offers our twenty-two Blessed to the admiration of the whole world he shows them not only as intrepid confessors of the faith, but still more as martyrs of chastity.

The evil genius of Mwanga was Makasa, the prime minister or *katikkiro* in the language of the country. He always showed himself the champion of paganism and the sworn enemy of the Christian name.

I. *The First Victims*

Joseph Mukasa Balikudembe, while still a child, had been given by his family to King Mutesa. He grew up at the Court, where his physical qualities, his uprightness and devo-

tion won for him the confidence and favor of the master. In his frequent illnesses the latter would have no other nurse than Mukasa, and it was in the arms of this faithful servant that he expired in 1884. At this time Joseph was twenty-four years old. Baptized in April, 1882, he was the most respected neophyte in the Christian community.

Mwanga, Mutesa's son and successor, kept this loyal servant of his father close to his person. He built a home for him near his palace and bestowed on him the office, as important as it was honorable, of *musalosal* (major-domo). This dignity gave him authority over the five hundred pages of whom Charles Lwanga was the immediate head. So marked were the sovereign's attentions to Mukasa, and so conspicuous were the qualities of the latter that it was openly expected at court that he would be made *katikkiro*. These rumors were the origin of the hatred which the prime minister then in office vowed to him whom he regarded always as his rival.

In order to retain the royal favor it would have been necessary for Joseph to show complaisance towards his master's passions, close his eyes to the infamies of his private conduct, at least condone them by his silence. Now Joseph was not the man to forswear his conscience for anyone, even though it were the King of Uganda. The innocence of the Christian pages of the court was as dear to him as the apple of his eye, and he watched over it by every means in his power. Mwanga began to cherish an aversion for his

(Continued on page 14)

Rector's Page

Since the new school year is under way well it is time for our little Messenger to make its appearance. It will be necessary for it to introduce itself to many new friends and to make them acquainted with St. Augustine's Seminary, its purpose, and its work, and also to greet our old friends and inform them about the latest developments in our institution.

St. Augustine's Community is growing, steadily, and surely. That is the one striking fact which even the casual observer recognizes. As I reflect on the steady growth of the Seminary a thought of St. Paul comes to me: "Peter has planted, Apollo has watered, God however gave the growth." The Society of the Divine Word has established the Bay St. Louis Seminary, the Fathers who are there direct the work of the institution, but it is the Lord Who gave it growth and made it prosper. This is the consoling proof that God wants our Seminary to exist, to flourish, and to yield fruit.

Never before in the history of the Seminary have there been so many priests to assist in the education and training of our young men, and to lead them through fourteen years of preparation to the altar of God. The fact that the Society of the Divine Word has sent eleven priests to its Seminary for the colored testifies to its stern determination to train a native clergy for the people of the Negro race in America. If the good catholic people of this country realize the importance and greatness of this work and cooperate in whatever way they are able with the Fathers at the Seminary then success is bound to come to the undertaking.

To assure ourselves of the blessing of the Most High we have added a new feature to the curriculum of the Seminary. It is the monthly novena in honor of Our Mother of Perpetual Help. By this novena we endeavor also to obtain God's help for our friends and benefactors who have been so generous towards us in the past.

It is with the desire and intention to help our friends in a new and special way that we shall introduce in the course of the coming year the Layman's Retreat at the Seminary. As the other Houses of the Society open their doors during the summer months to all those who wish to make a closed retreat so shall St. Augustine's. Here in the quiet of a religious house and surroundings the opportunity will be given those who wish to live a few days apart from the world with God alone in order to make any necessary adjustments in their spiritual lives. But more will be said about the retreat movement at a later date.

G. J. HEFFELS, S.V.D.

Dedications

The month of October witnessed two memorable dedications. Although the churches consecrated to God on these occasions may not be very conspicuous in themselves, still they show in part the progress that is being made at present for the colored race in the South.

The first of these took place on Sunday, October 5th, at Holy Rosary Institute, Lafayette, La. This is a school for colored girls taught by the Sisters of the Holy Family, and under the supervision of Rev. H. Patzelt, S. V. D. The Right Rev. Jules Jeanmard, D. D., Bishop of Lafayette diocese, conducted the ceremonies, which he introduced by an eloquent sermon. His words proved his deep interest for the colored work carried on in his diocese. He lauded Monsignor Keller who had worked untiringly for so many years at Holy Rosary and especially did he praise Father Patzelt for the splendid things he had accomplished during his two short years there. Due to the fact the number of boarders had increased so considerably during this time, Fr. Patzelt had found it necessary to build the beautiful chapel which the Bishop then dedicated.

The other dedication was that of the newly-erected church in Meridian, Miss. This colored parish is in charge of the Superior of the Southern Missions of the Society of the Divine Word, Very Rev. Carl Wolf, S. V. D. Besides the Right Rev. Richard Gerow, D. D., Bishop of Natchez, who officiated, there were also present many priests

of the diocese. The new edifice was crowded to capacity to witness the ceremonies and to hear the words of encouragement spoken by the Bishop of the diocese, who is beloved by the colored and all who know him.



ALWAYS ADVANCING

(Continued from page 4)

In September 1928 the Major Seminary course was formally started and six Scholastics began the study of Philosophy. Fr. Christman, the founder and at that time Rector of the Seminary, was a profound scholar and taught the Philosophy classes himself in spite of his many pressing duties. His death during the 1928-29 school term was a great shock to the whole community but the fact that the institution was the work of the community and not that of one man enabled it to survive this heavy blow. The faculty carried on until the end of the school term and the Higher Superiors then appointed Very Rev. G. J. Heffels, S. V. D., to take charge. During the years from 1920 to 1930 the numbers of the community, both faculty and students were sometimes higher, sometimes lower, but on the whole the prevalent tendency was towards an increase.

This year has been a real climax and the Community is stronger in every way than at any time in the past. With the help of God's grace it will continue to grow and in a few years will bear fruit, priests, professed members of the Society of the Divine Word, to increase the community and to go as Missionaries to teach the Word of God.

THE GREAT AFRICAN BISHOP

(Continued from page 8)

cese; he became the leader in all the important questions of the day. His keen mind (which had distinguished him already from childhood), his vast knowledge (the result of a life-time of study), and above all his deep piety and holiness (for, having once returned to God, he served Him with his whole heart and soul), all these qualities fitted him out to become the leader of his times. Here one can see the finger of Divine Providence, in providing a saintly, capable leader, for just at this time there were heresies that threatened to shake the Church to her very foundations. There were the Manicheans, to whom he had formerly belonged for a time, and the Donatists who once boasted of as many as 250 heretical Bishops in Africa alone. Their errors he now exposed with such success that they lost their prestige and influence, and their ranks began to dwindle as the people returned to the true Church. Often his life was in danger from these enraged heretical leaders. There were also the Pelagians against whom Augustine expounded the doctrine of grace with such skill and completeness that all the teachers and doctors of succeeding centuries have but learned and re-taught his doctrines. There were the pagans, whose images and temples were crumbling into ruins as the world was

turning Christian. The pagans alleged that this forsaking of the ancient gods under whom Rome had once been great, was now the cause of all the calamities that were spread over the whole civilized world. For at that time the hordes of barbarians from northern Europe were pouring into Italy, and northern Africa, plundering, destroying as they marched through the countries. Again St. Augustine arose and in his great book "The City of God" he successfully refuted the charges of the pagans, and vindicated the Christian religion with such success that his book was studied and used by all Catholic scholars through the centuries.

In the year 430 death called him to his reward. Fifteen centuries have passed by since then, but his name is still fresh in the minds and hearts of men, his doctrines are still taught in the great schools of the Catholic Church, his ideas still live and exert an influence and make better the world of today.

It is fitting that the Seminary which has for its purpose the training of colored young men to the Priesthood be named in his honor. These young men are to go out and work for the conversion of the sons and daughters of those who were once forcibly taken from Africa and transplanted on to our shores. May the great African Saint and Bishop bless St. Augustine's Seminary and its work!

majordomo, and decided to seize the first opportunity to rid himself of this irksome mentor.

This opportunity was not long in arriving. Mwanga having been taken ill, sent Joseph Mukasa to the mission to procure remedy. The medicine, which was a dose of calomel, was brought to him with directions that he abstain from salt, but the king paid no attention to the prescription and developed interior pains, which, however, were soon relieved. Nevertheless the whole court was instantly in an uproar. Mwanga uttered accusations of murder and treason, the *katikkiro* was hastily summoned, Joseph Mukasa was delivered into his hands, and without any trial whatever was sentenced to be burned alive before sunset. When the executioners were about to bind his hands he protested: "Do you think," he said, "that I who am dying for my religion would seek to escape? A Christian who gives his life for God is not afraid to die."

Mukajjanga himself, held Joseph in high esteem, and desiring to do him a favor he beheaded him before burning him. The head of this hero was the first which Mwanga struck off. It fell at Kampala on November 17, 1885.

At this time the Christian body consisted of from one hundred and fifty to two hundred baptized persons, all of whom were fervent; but amongst them stand out two neophytes who deserve special mention.

The first was Andrew Kag-

gwa, the lord of Kigowa, whence the surname Mugowa. He was a Negro of about thirty, tall of stature and of pleasing countenance. The scars on his face revealed Unyoro as the country of his birth. Brought to Uganda while still a child he assumed the totem of his adoptive family. His keen mind, his conversion, and his exemplary conduct induced the missionaries to baptize him after only two years of catechumenate, on April 3, 1881.

In the lifetime of his father Mwanga had a great affection for Kaggwa; he loved him because he was handsome, because he was brave, and because he knew himself to be loved deeply in return, and this intimacy only increased when the prince became king. Until 1885 they were inseparable friends. Mwanga wanted Kaggwa to be always near him, especially when he feared any danger to his person, and he loaded him with benefits and honors.

In the following account of the arrest of the pages and their profession of faith the name of Kaggwa does not appear, but he was there nevertheless. During the preceding night he had received Holy Communion and early in the morning went to court. Mwanga knew it, but pretended to be unaware of his presence, whereupon the prime minister took it upon himself to call it to his attention. Furious to see Kaggwa at liberty while the pages were in chains, he approached the king: "You are sacrificing our children," he said, "but you spare this vile Munyoro! Deliver Kaggwa to me and I will dispose of him."



THE FATHERS RESIDENCE

The pusillanimous Mwanga found no reply to this argument, and like Pilate surrendering Christ to the Jews, he abandoned his childhood's friend to the *katikkiro*.

The execution of Andrew Kagga took place on May 26, 1886, about two o'clock in the afternoon while Charles Lwanga and his companions were traversing the road from Kampala on the way to the stake. The executioners first cut off one arm at the shoulder, then decapitated him and burned his body.

The second neophyte was Charles Lwanga. He had been baptized during the night of November 15-16, 1885, after four years of catechumenate. Despite his youth (he was only twenty) the king had confided to him the government of his pages who, to the number of five hundred, were in the service of the royal family, this responsible post giving him great prominence.

The youngest of the pages was then a child of twelve or thirteen, the son of Kimbugwe, after the prime minister the highest dignitary of the realm. The boy's name was Kizito, and he was still a catechumen. Every time that the king summoned him to his presence the poor little fellow would run to Charles Lwanga for refuge, and Lwanga would either hide him or send him on errands abroad or credit him with an imaginary sickness. This was a game in which he risked his head, a fact of which he was well aware, but nevertheless continued his role of guardian angel, determined to preserve at any cost the innocence of the youth confided to his care. Kizito also knew very well that this state of things could not last long, and he saw the hour approaching when he would have to choose between a life of shame and death amid torments. He dreaded this hour because not having received bap-

(Continued on page 19)

THE MARTYRS OF UGANDA (Continued from page 10)

majordomo, and decided to seize the first opportunity to rid himself of this irksome mentor.

This opportunity was not long in arriving. Mwanga having been taken ill, sent Joseph Mukasa to the mission to procure remedy. The medicine, which was a dose of calomel, was brought to him with directions that he abstain from salt, but the king paid no attention to the prescription and developed interior pains, which, however, were soon relieved. Nevertheless the whole court was instantly in an uproar. Mwanga uttered accusations of murder and treason, the *katikkiro* was hastily summoned, Joseph Mukasa was delivered into his hands, and without any trial whatever was sentenced to be burned alive before sunset. When the executioners were about to bind his hands he protested: "Do you think," he said, "that I who am dying for my religion would seek to escape? A Christian who gives his life for God is not afraid to die."

Mukajjanga himself, held Joseph in high esteem, and desiring to do him a favor he beheaded him before burning him. The head of this hero was the first which Mwanga struck off. It fell at Kampala on November 17, 1885.

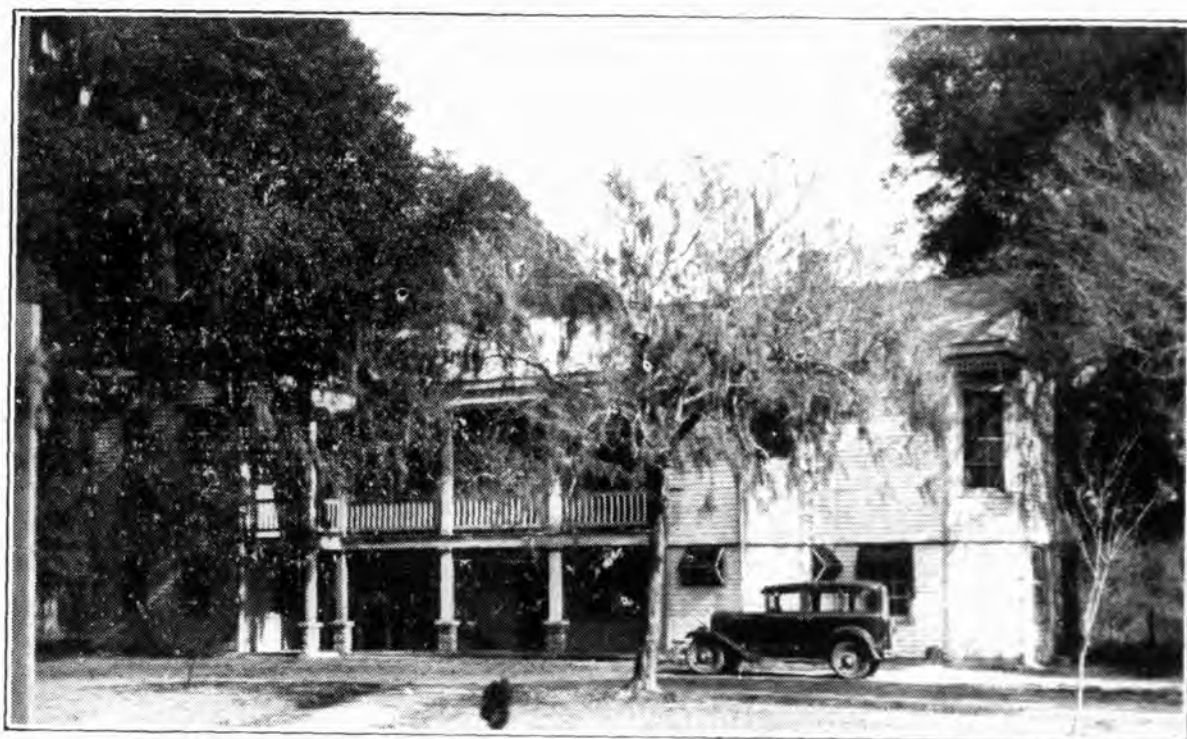
At this time the Christian body consisted of from one hundred and fifty to two hundred baptized persons, all of whom were fervent; but amongst them stand out two neophytes who deserve special mention.

The first was Andrew Kag-

gwa, the lord of Kigowa, whence the surname Mugowa. He was a Negro of about thirty, tall of stature and of pleasing countenance. The scars on his face revealed Unyoro as the country of his birth. Brought to Uganda while still a child he assumed the totem of his adoptive family. His keen mind, his conversion, and his exemplary conduct induced the missionaries to baptize him after only two years of catechumenate, on April 3, 1881.

In the lifetime of his father Mwanga had a great affection for Kaggwa; he loved him because he was handsome, because he was brave, and because he knew himself to be loved deeply in return, and this intimacy only increased when the prince became king. Until 1885 they were inseparable friends. Mwanga wanted Kaggwa to be always near him, especially when he feared any danger to his person, and he loaded him with benefits and honors.

In the following account of the arrest of the pages and their profession of faith the name of Kaggwa does not appear, but he was there nevertheless. During the preceding night he had received Holy Communion and early in the morning went to court. Mwanga knew it, but pretended to be unaware of his presence, whereupon the prime minister took it upon himself to call it to his attention. Furious to see Kaggwa at liberty while the pages were in chains, he approached the king: "You are sacrificing our children," he said, "but you spare this vile Munyoro! Deliver Kaggwa to me and I will dispose of him."



THE FATHERS RESIDENCE

The pusillanimous Mwanga found no reply to this argument, and like Pilate surrendering Christ to the Jews, he abandoned his childhood's friend to the *katikikiro*.

The execution of Andrew Kagga took place on May 26, 1886, about two o'clock in the afternoon while Charles Lwanga and his companions were traversing the road from Kampala on the way to the stake. The executioners first cut off one arm at the shoulder, then decapitated him and burned his body.

The second neophyte was Charles Lwanga. He had been baptized during the night of November 15-16, 1885, after four years of catechumenate. Despite his youth (he was only twenty) the king had confided to him the government of his pages who, to the number of five hundred, were in the service of the royal family, this responsible post giving him great prominence.

The youngest of the pages was then a child of twelve or thirteen, the son of Kimbugwe, after the prime minister the highest dignitary of the realm. The boy's name was Kizito, and he was still a catechumen. Every time that the king summoned him to his presence the poor little fellow would run to Charles Lwanga for refuge, and Lwanga would either hide him or send him on errands abroad or credit him with an imaginary sickness. This was a game in which he risked his head, a fact of which he was well aware, but nevertheless continued his role of guardian angel, determined to preserve at any cost the innocence of the youth confided to his care. Kizito also knew very well that this state of things could not last long, and he saw the hour approaching when he would have to choose between a life of shame and death amid torments. He dreaded this hour because not having received bap-

(Continued on page 19)

Briefly

BY BERNARD FINAN

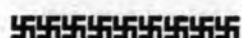
Beginning with the first of the year, the employment situation became so acute in New Orleans, that in many instances Negro laborers were discharged and replaced with white. Five months ago, some 1,800 Negroes were employed at the warehouse, but today there is not one Negro employed at this municipal owned warehouse.

Negroes have been replaced by white labor, the ratio standing 1,800 to 0. The proportion is appalling, but it is true, and the fact stands that Negroes are being fired and whites hired in their places. Negro workman of Louisiana, and New Orleans especially, are facing the worst situation that they have faced since the panic of 1907.

—The Associated Negro Press.



New Orleans University and Straight College are two well known schools for the Colored in New Orleans, La. An outstanding event in Negro education of the past year was the official merger of these two Universities, with the backing of the various churches, Boards, the Rosenwald Fund, and the General Education Fund. Both colleges will operate for two years in their present plants and then the new Dillard University, with a new campus and buildings, will be ready. The Alumni presented Annie J. Parker, a white teacher for twenty-seven years at the University, with the purse of \$350 for a vacation trip and have nearly completed the Parker Library Fund of \$1,000 to perpetuate her name.



David Gordan, a colored student of the Hyde Park High School has been awarded a \$300 scholarship at the University of Chicago as a result of a competitive examination conducted by the University among seniors from the mid-West schools. There were 750 seniors in the contest and sixty took the Latin test with Gordan in which he secured one of the two awards.

Do You Know That

There were 400,000 colored men in the army during the World War?

The first American of Bohemian descent to become a Bishop in this country is the Rt. Rev. Louis B. Ucera? He was appointed Bishop of Lincoln, Nebraska, on June 24th.

Henry A. Hunt, principal of the Fort Valley High and Industrial School, Fort Valley, Ga., is the Sixteenth Spingarn Medalist?

It is estimated there are 2,640,000 students enrolled in Catholic schools in the United States this fall? The enrollment is distributed as follows: 2,283,000 pupils in 7,811 elementary schools; 228,000 students in 2,235 high schools; 102,000 students in 171 colleges; 9,000 students in 77 normal schools; 18,000 students in 187 seminaries. These institutions are staffed by a total of 89,452 teachers.

September 22nd is Emancipation Day for the Negroes of the United States? On that date in 1862 President Lincoln issued a preliminary proclamation declaring that all slaves in the United States were to be freed. The following January, two years before the close of the Civil War, he issued the proclamation setting them free.

Mr. Charles E. Mitchell, formerly business manager of the West Virginia State College for Negroes, has been appointed by the President, Minister to Liberia?

During the past year 3,653 war mothers and widows (Gold Star mothers) from the United States made the journey overseas to visit the graves of their dear ones at the expense of the United States Government? Their expenses averaged \$700 each.

A recent estimate showed there were 12,000,000 persons unemployed in the world?

On his ordination as priest, September 8, Rev. Fr. Anselmo Marques, S. J. will be the first Negro of British Guiana to become an officiating member in the Order of the Society of Jesus?*

*Crisis

SEMINARY NOTES

By the Students of the Class of '31

Spiritual House Cleaning

We have just now finished making our annual retreat, and, because of the cool weather which came at that time and our late vacation, are feeling just about one hundred per cent fit to resume our duties both mental and spiritual. Rev. James Albert, S. S. J., of Mobile, Alabama, very kindly took us under his spiritual direction during that period and we gratefully beg to acknowledge our indebtedness to him for the able way in which he conducted the meditations and conferences. Our only regret concerning the retreat was that it lasted only two days and that it comes only once during the school year.

Monthly Novena

Our benefactors will be glad to hear that we are now conducting a novena to begin with the first day of every month in honor of Our Lady of Perpetual Help for the intentions of all our benefactors and friends. A monthly paper is issued by the Seminary, which gives all particulars of this Novena. It is sent free of cost to those who wish to send their intentions to be prayed for, who are interested in the Seminary and its work or who have, or wish to cultivate a special devotion to Our Lady of Perpetual Help. Please send addresses to the Rev. A. G. Stieg, S. V. D., Editor of this publication.

The Old and the New

Shortly after our retreat we went on an outing which will be memorable as the last of the several we had with our former Prefect, the Rev. Cletus Hodapp, S. V. D. Father came to us from Rome, where he made his theological studies, and though he had been with us for two years, we were very much surprised when Father Rector announced to us that he was now Prefect of the Scholastics. While we extend our heartfelt congratulations on his promotion and best wishes for his continued success, we are sorry to lose him, as he endeared himself to us by his never-failing sympathy and readiness to help us in all our troubles and wants. At the same time we take the opportunity of welcoming our new Prefect, Father Gasper, and hope that he will enjoy working among seminary students of our colored race.

SEMINARY NOTES

Faculty Changes

The new school year brought as usual several changes in our Faculty. First of all we lost our beloved Father Tetzlaff, who is now again on the Missions, this time at Vicksburg, Miss. Then we received several additions to our Faculty; Rev. Henry Jungbluth, S. V. D., Teacher of Latin and Greek in the Third Academic, Rev. John Gasper, S. V. D., Prefect of Students, Rev. J. V. Hoffman, Professor of Civics, and Apologetics in the Major Seminary. Rev. Alphonse Elsbernd, S. V. D., who taught last year in the Major and Prep. Seminaries, is now Assistant Prefect and Professor of Exegesis. The Scholastics also, received two doctors for their theological studies: Rev. Joseph Murphy, S. V. D., Professor of Dogma, and Rev. John Kemper, S. V. D., Professor in Morals. Both of these are from our seminary in Rome.

Renovations

During the past summer vacation, many renovations,—plastering, painting, and miscellaneous repairs—were made in the main and adjoining buildings. Due to the settling and general use of the building, it was found necessary to re-plaster many broken places, paint and varnish the rooms and floors. This indeed changed the entire appearance of St. Augustine's so much that the students scarcely recognized their old Alma Mater on returning from vacation. Along with these repairs the students' washing facilities were greatly improved by the installation of a new system. The Fathers' refectory was also transferred from the dining hall to a more convenient room in their own building.

Noise! Noise! Noise!

On Sunday, October 5, the members of the brass band assembled in our music studio to receive their respective instruments. By the efforts of our director, Rev. Gerard Stieg, the instruments were thoroughly repaired so that the eager musicians, if such they can be called, began immediate practice. Surely in the near future under the able direction of our instructor and by constant practice the campus of St. Augustine's Seminary will never be wanting the soothing strains of good music.

SEMINARY NOTES

Our Songsters

Our Prefect, Father Gasper, has undertaken the task of forming a choir for our chapel. Even thus early his efforts have met with no little success. The musical talent of the members of last year, augmented by the singing abilities of this year's new crop of songsters, is doing very well at furnishing good singing for our services.

Thanks!

We wish upon this occasion to thank all our friends who have given us musical instruments or sheet music.

THE MARTYRS OF UGANDA (Continued from page 15)

tism he was afraid of weakening. And how ardently he desired this baptism which the missionaries persisted in postponing. "Each time he came," wrote Father Lourdel later, "it was with endless tears and supplications. And as he stood there weeping, refusing to depart by the door, I had only one means of getting rid of him, taking him in my arms and putting him out of the window." The child confided his troubles to Charles Lwanga also, and the latter said: "Do not be afraid, I shall be always here. When the moment comes to confess our religion, you shall take hold of my hand and we will die together."

Lwanga's subterfuges did not

escape his master's perspicacity, and the death of Joseph Mukasa, instead of shaking the resolution of the Christians, only confirmed it. The customary jovial humor of the king gave way to a gloomy, pitiless mood, terrifying to his household; the slightest fault committed by a believer became a crime in his sight, and was punished accordingly.

A young catechumen named Mukasa Kiriwawanvu was thrown into the prison for those under sentence of death for having slightly wounded one of his companions in a quarrel. A neophyte, Pontian Ngondwe, was put in irons for having bungled a message, and a few days later, on May 26th, the terrible Mukajjanga, sent by Mwanga, appeared before him:

"Art thou a Christian?" he asked.

"Yes, I am a Christian."

"Is it really true thou art a Christian?"

"It is the truth, I am a Christian."

Scarcely was this profession of faith uttered when the confessor fell, his body transpierced by Mukajjanga's spear, the brute exclaiming: "This Christian flesh is surprisingly tender, the iron of my spear cuts it like butter."

On the evening of May 25th, the king on returning from the hunt summoned Mwafu, one of his pages, the son of the prime minister himself, a lad of fourteen, and a catechumen to whom Denis Sebouggwawo, recently baptized (his own age was seventeen), was teaching the catechism. "Where were you?" asked the king.

"At the house of Kisele, the gunsmith, where Denis Sebouggwawo is teaching me the catechism."

"The catechism," echoed Mwanga, and the very word furrowed his brow and filled his voice with anger. He then summoned Denis Sebouggwawo who, on his approach, was asked: "What were you doing with Mwafu?"

"Teaching him religion."

"What? Slave of misfortune," shouted Mwanga, "you are teaching what I have forbidden to be taught, and he whom you are perverting is the son of the *katikikiro*." Then snatching from the hands of an attendant his tapering spear, which is

known as *mouwa boutwa* (that which gives poison), he plunged it into Denis' throat. He would have pierced Mwafu as well, but the fear of angering his father stayed his hand. Then turning towards the Mussulman Kya-yambad he ordered him to drag Denis away and give him the finishing stroke. The young man was dragged outside the enclosure, and as the improvised executioner and his assistants had no weapon at hand, they ran to the nearest hut, seized the cutlass used for dismembering the king's goats and dispatched the wounded man. According to another version, Denis was abandoned in a hut, where he agonized throughout the night, his agony ending only the next day when he was beheaded.

(To be continued)



Lucky Winners

On Sunday, October 19th, at the monthly meeting of the Regina Apostolorum, Crusade Unit of the student body, the annual raffle was held. The prizes this year were principally gold pieces totalling the sum of \$50. Those drawing the lucky numbers are from all parts of the country.

1st Prize—Mrs. Lydia Wilson, Kansas City, Mo.

2nd Prize—Mrs. Julia Green, Philadelphia, Pa.

3rd Prize—Miss Rosa Mason, Opelousas, La.

4th Prize—Mrs. O. Hill, Prichard, Ala.

Thanks to all for your hearty cooperation!

Send your cancelled stamps to the Regina Apostolorum. We can use them all.



St. Augustine's Messenger

January, 1931

CONTENTS

Epiphany	22
First Tonsure at St. Augustine's	24
Summary of Sermon	26
S. V. D. Fathers in the Negro Work	28
Statistics of our Southern Missions	29
Surprises on the Colored Missions	30
Martyrs of Uganda	32
Briefly	34
Do You Know That	35
Seminary Notes	36



Epiphany

REV. JOSEPH MURPHY, S. V. D.

Through the season of Advent the Church went alonging for the birth of her King. Picking up the refrain of the liturgy: "Let us adore the King who is to come," her children sought also to arouse in their hearts sentiments worthy of such an act.

With a magnificent display of all the splendor of her ritual the Mother gathered, on Christmas morn, the elect from every nation and every walk of life to the lowly crib. In the Dome of Christendom, in its cathedrals and its parish churches, in the hastily improvised chapel of the missionary on the fringe of civilization, was heard swiftly passing the soft whisper: "A child is born to us, a son is given to us: It is the Prince of Peace, come, let us adore Him." And we faithful, like the shepherds of old, waiting again only for that gently beckoning finger and the gladsome message, flowed impulsively toward the indicated treasure-trove, saluted once more Jesus, now, just a child.

When the liturgy of Christmas is already far spent, there is brought to our notice (in the last gospel of the third Mass) that beside those simple shepherds of the hill country, Jews by birth, there were others also to whom this great event was made known in a marvelous manner. The Wise Men, gentiles by birth, in their homes east of the Jordan saw and hailed the star long before predicted in the Holy Books of

Israel. But thirteen days pass before we hear of the Wise Men again. Then, once more, that soft whisper in the halls of the House of God: "The Magi are come". The gleeful cheer of Christmas is on us a second time as we go to keep the seers of the great Persia countries company. Epiphany is well called in some lands Little Christmas: in Rome itself, it is the desired of days for children.

Christmas centers on that one thought, the King is born: Epiphany, as now celebrated, centers about the coming of the Magi and recalls that most of us were not represented on that first eventful evening. Epiphany has eventually become the feast commemorating the call of the gentiles.

Whatever other lessons are contained in the liturgy of the feast, and they are many, we may point to one in keeping with such a commemoration. It is hinted at time and again, namely, gratitude for the gift of the faith and a well-timed and clear-cut anxiety for its preservation and final consummation. Witness only the prayer of the Mass: "God, who on this day didst make Thine only begotten known to the nations by the guidance of a star, grant, we beseech Thee, that we who have known Thee by faith, may be led to the contemplation of the glory of Thy majesty."

The words throw great scenes. There rises firstly the epic of the Magi, setting out from their se-

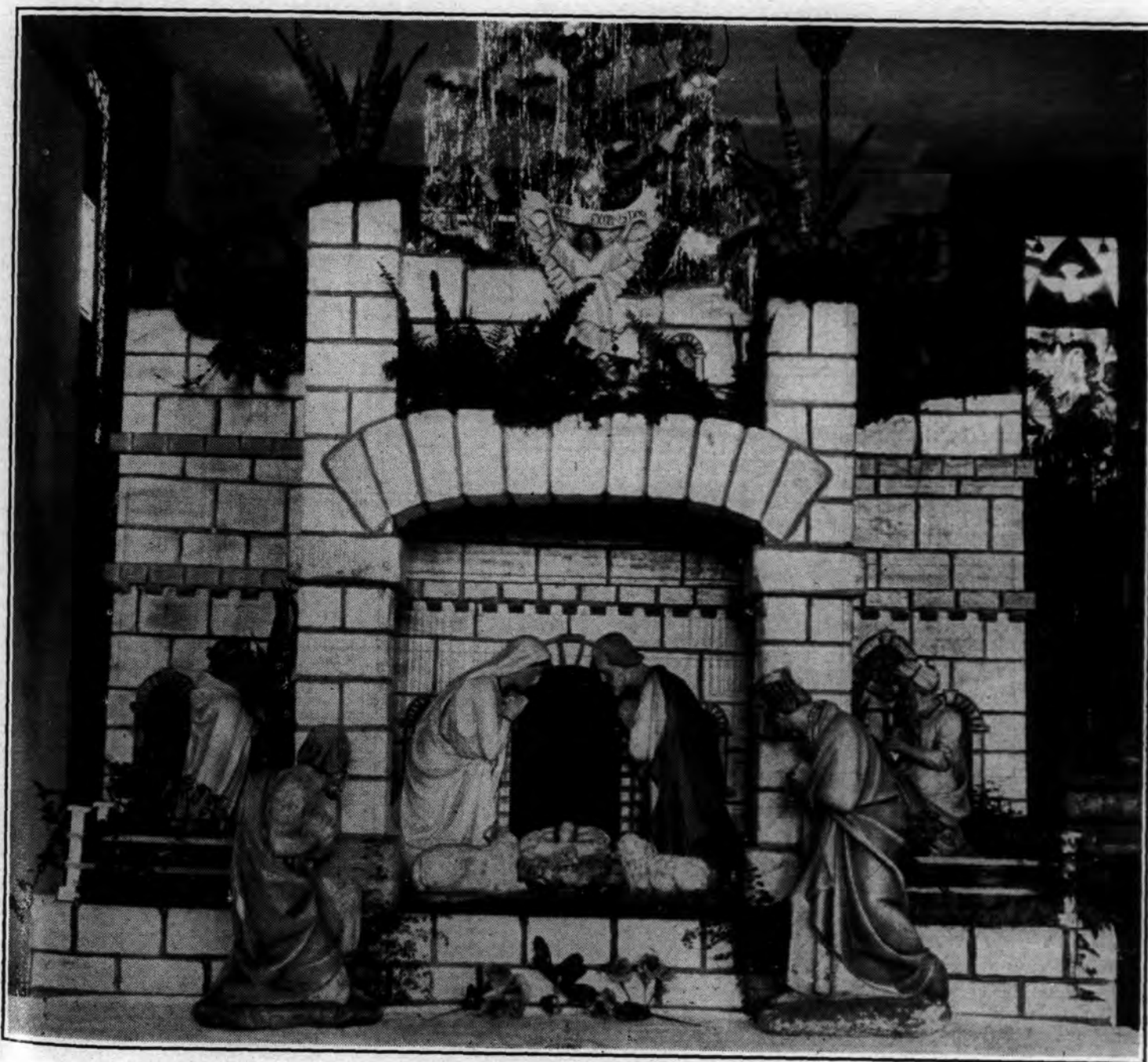
cure home in Persia, and traversing on their faithful desert steeds the wide lands separating them from Palestine, fording the stream of the Promised Land and venturing right up to the footstool of mighty Herod to proclaim boldly that God Himself had announced in His firmament the arrival of "the King" on this little globe of ours.

There must rise also pictures of all those chivalric knights of the new kingdoms in succeeding centuries, who through hardships, mayhaps, more frightening and frittering than those besetting the Magi, voyaged over wide wastes and pierced the tightly-drawn lines of paganism.

It is to them, under God, that we owe it that we say today: "God, grant that we who have learned to know Thee by faith, may be led to the contemplation of the brightness of Thy glory." The King's star beamed, and again heroes followed. The Child warmed brave hearts and prompted them to heroic outbursts of devotion.

When have we learned to really know God by faith? That is fully answered by an appeal to the Magi and their many imitators. Faith moves to action and to sacrifice. It is not given as a mere badge of honor: "not all who say Lord, Lord, shall

(Continued on page 38)



Our New Crib

Epiphany

REV. JOSEPH MURPHY, S. V. D.

Through the season of Advent the Church went alonging for the birth of her King. Picking up the refrain of the liturgy: "Let us adore the King who is to come," her children sought also to arouse in their hearts sentiments worthy of such an act.

With a magnificent display of all the splendor of her ritual the Mother gathered, on Christmas morn, the elect from every nation and every walk of life to the lowly crib. In the Dome of Christendom, in its cathedrals and its parish churches, in the hastily improvised chapel of the missionary on the fringe of civilization, was heard swiftly passing the soft whisper: "A child is born to us, a son is given to us: It is the Prince of Peace, come, let us adore Him." And we faithful, like the shepherds of old, waiting again only for that gently beckoning finger and the gladsome message, flowed impulsively toward the indicated treasure-trove, saluted once more Jesus, now, just a child.

When the liturgy of Christmas is already far spent, there is brought to our notice (in the last gospel of the third Mass) that beside those simple shepherds of the hill country, Jews by birth, there were others also to whom this great event was made known in a marvelous manner. The Wise Men, gentiles by birth, in their homes east of the Jordan saw and hailed the star long before predicted in the Holy Books of

Israel. But thirteen days pass before we hear of the Wise Men again. Then, once more, that soft whisper in the halls of the House of God: "The Magi are come". The gleeful cheer of Christmas is on us a second time as we go to keep the seers of the great Persia countries company. Epiphany is well called in some lands Little Christmas: in Rome itself, it is the desired of days for children.

Christmas centers on that one thought, the King is born: Epiphany, as now celebrated, centers about the coming of the Magi and recalls that most of us were not represented on that first eventful evening. Epiphany has eventually become the feast commemorating the call of the gentiles.

Whatever other lessons are contained in the liturgy of the feast, and they are many, we may point to one in keeping with such a commemoration. It is hinted at time and again, namely, gratitude for the gift of the faith and a well-timed and clear-cut anxiety for its preservation and final consummation. Witness only the prayer of the Mass: "God, who on this day didst make Thine only begotten known to the nations by the guidance of a star, grant, we beseech Thee, that we who have known Thee by faith, may be led to the contemplation of the glory of Thy majesty."

The words throw great scenes. There rises firstly the epic of the Magi, setting out from their se-

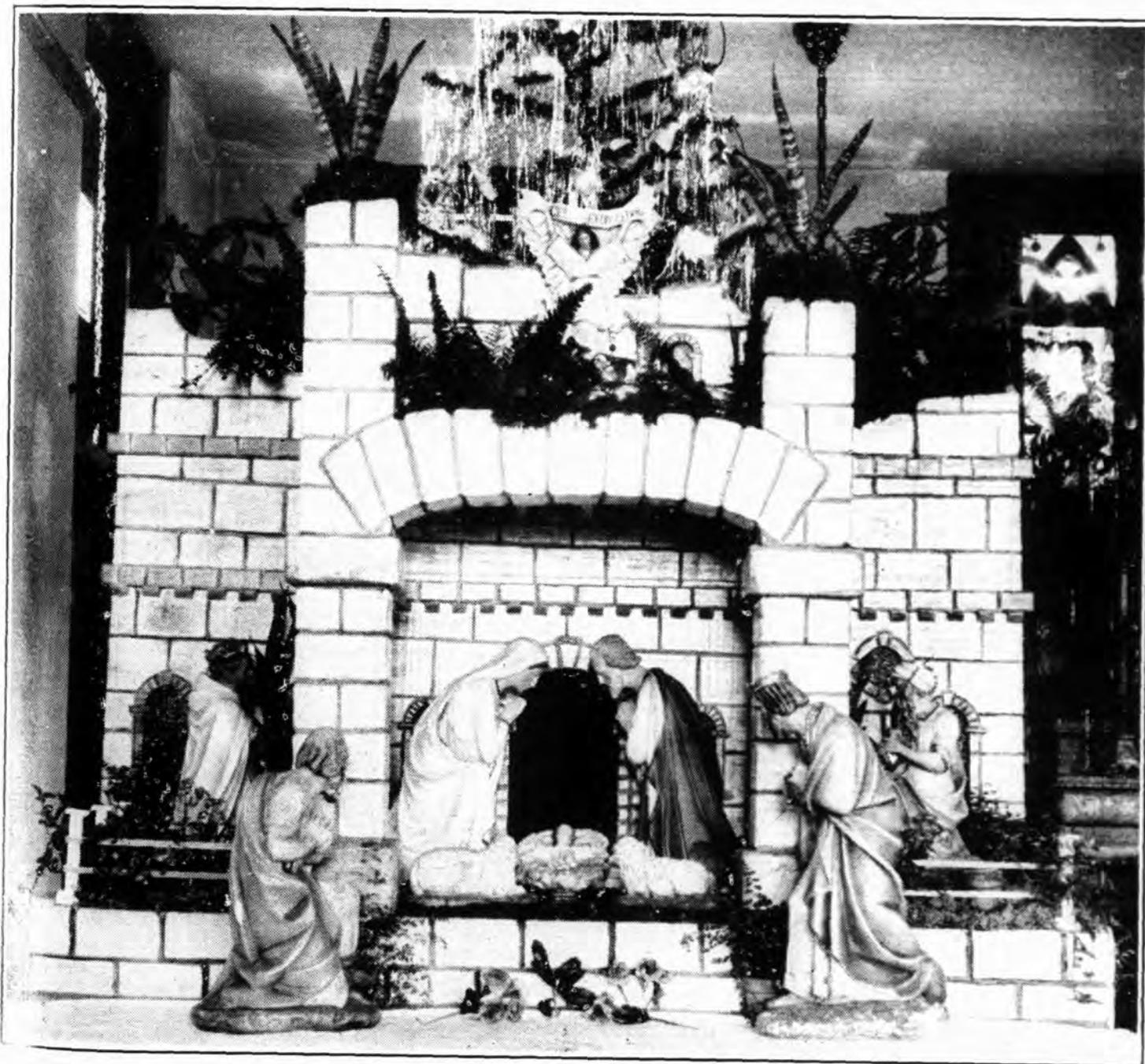
cure home in Persia, and traversing on their faithful desert steeds the wide lands separating them from Palestine, fording the stream of the Promised Land and venturing right up to the footstool of mighty Herod to proclaim boldly that God Himself had announced in His firmament the arrival of "the King" on this little globe of ours.

There must rise also pictures of all those chivalric knights of the new kingdoms in succeeding centuries, who through hardships, mayhaps, more frightening and frittering than those besetting the Magi, voyaged over wide wastes and pierced the tightly-drawn lines of paganism.

It is to them, under God, that we owe it that we say today: "God, grant that we who have learned to know Thee by faith, may be led to the contemplation of the brightness of Thy glory." The King's star beamed, and again heroes followed. The Child warmed brave hearts and prompted them to heroic outbursts of devotion.

When have we learned to really know God by faith? That is fully answered by an appeal to the Magi and their many imitators. Faith moves to action and to sacrifice. It is not given as a mere badge of honor: "not all who say Lord, Lord, shall

(Continued on page 38)



Our New Crib

First Tonsure at St. Augustine's

BY A SEMINARIAN

"Well, here I am, happy to be with you all again at St. Augustine's," was the greeting of our beloved Bishop, the Right Reverend Richard O. Gerow, D. D., upon his arrival, Friday, October 31st.

It is no small pleasure for our little community at any time to have the honor of entertaining our Bishop, but on this occasion his visit brought not only great pleasure but also a holy and expectant joy. He had come to make a "red-letter" day in the young history of St. Augustine's, for our esteemed Bishop was to administer the First Tonsure to our six scholastics, the first fruits of this Seminary.

We call upon our friends and benefactors, our well-wishers and all interested, as well as the whole Catholic world to rejoice with us, for this day marked a turning point in the career of the first Seminary for the purpose of educating a colored clergy for the United States. An undertaking, begun under so many difficulties, received on this day the special recognition of the Church in the acceptance of the Seminary's first class of candidates for Tonsure.

On the morning of All Saints Day at 9 o'clock the Fathers and Scholastics in solemn procession accompanied His Lordship from the rectory to the chapel. The solemn ceremony was now to begin. The Bishop vested and took his seat before the high altar. He was assisted by Rev. C. Hodapp, S. V. D., Prefect of the Scholastics, as deacon, and Rev. H. Jungbluth, S. V. D., as sub-deacon. Upon being called by name the six candidates ad-

vanced and knelt at the foot of the altar. As the Right Reverend Bishop clipped the hair of each in the form of a cross he pronounced the essential words which were repeated after him by each candidate:

"The Lord is the portion of my inheritance and of my cup; it is Thou that wilt restore my inheritance to me."

Thereupon, the Bishop again praying that they may live worthy of the holy vocation to which they are called, invested them with the surplice, the garb of the sanctuary and the sign of the chaste life demanded of those who labor therein.

Holy Mother Church instituted the Tonsure as the sign for the initiation of laymen into the ranks of the clergy. And though these young men, as religious of the Society of the Divine Word have already renounced the world and devoted themselves to God by their vows, by the reception of Tonsure they were made clerics and have thereby consecrated themselves to God in the service of the sanctuary.

It added not a little to our pleasure and joy to have with us on this occasion our Very Reverend Provincial, Bruno Hagspiel, S. V. D., who was celebrant of the Solemn High Mass which followed. Our little chapel was also filled with our friends and relatives. Among those present four Orders of Sisters were represented: our Sisters Servants of the Holy Ghost; Sisters of the Holy Family from New Orleans; Sisters of St. Joseph from Bay St. Louis; and Sisters of Charity from Long Beach.



OUR FIRST CLERICS

Seated: Rev. Cletus Hodapp, S. V. D., Prefect of Scholastics; Very Rev. Bruno Hagspiel, S. V. D., Provincial of the Society of the Divine Word; Right Rev. Richard O. Gerow, D. D., Bishop of Natchez; Very Rev. Gerard Heffels, S. V. D., Rector of St. Augustine's; Rev. Theodore Koeller, S. V. D., Vice-Rector.

Standing (the clerics): Frater Anthony Bourges of Lafayette, La.; Frater Francis Wade of Washington, D. C.; Frater Philip Marin of Stann Creek, British Honduras; Frater Maurice Rousseve of New Orleans, La.; Frater Alban Velasquez of Stann Creek, British Honduras; Frater Vincent Smith of Lebanon, Ky.

First Tonsure at St. Augustine's

BY A SEMINARIAN

"Well, here I am, happy to be with you all again at St. Augustine's," was the greeting of our beloved Bishop, the Right Reverend Richard O. Gerow, D. D., upon his arrival, Friday, October 31st.

It is no small pleasure for our little community at any time to have the honor of entertaining our Bishop, but on this occasion his visit brought not only great pleasure but also a holy and expectant joy. He had come to make a "red-letter" day in the young history of St. Augustine's, for our esteemed Bishop was to administer the First Tonsure to our six scholastics, the first fruits of this Seminary.

We call upon our friends and benefactors, our well-wishers and all interested, as well as the whole Catholic world to rejoice with us, for this day marked a turning point in the career of the first Seminary for the purpose of educating a colored clergy for the United States. An undertaking, begun under so many difficulties, received on this day the special recognition of the Church in the acceptance of the Seminary's first class of candidates for Tonsure.

On the morning of All Saints Day at 9 o'clock the Fathers and Scholastics in solemn procession accompanied His Lordship from the rectory to the chapel. The solemn ceremony was now to begin. The Bishop vested and took his seat before the high altar. He was assisted by Rev. C. Hodapp, S. V. D., Prefect of the Scholastics, as deacon, and Rev. H. Jungbluth, S. V. D., as sub-deacon. Upon being called by name the six candidates ad-

vanced and knelt at the foot of the altar. As the Right Reverend Bishop clipped the hair of each in the form of a cross he pronounced the essential words which were repeated after him by each candidate:

"The Lord is the portion of my inheritance and of my cup; it is Thou that wilt restore my inheritance to me."

Thereupon, the Bishop again praying that they may live worthy of the holy vocation to which they are called, invested them with the surplice, the garb of the sanctuary and the sign of the chaste life demanded of those who labor therein.

Holy Mother Church instituted the Tonsure as the sign for the initiation of laymen into the ranks of the clergy. And though these young men, as religious of the Society of the Divine Word have already renounced the world and devoted themselves to God by their vows, by the reception of Tonsure they were made clerics and have thereby consecrated themselves to God in the service of the sanctuary.

It added not a little to our pleasure and joy to have with us on this occasion our Very Reverend Provincial, Bruno Hagspiel, S. V. D., who was celebrant of the Solemn High Mass which followed. Our little chapel was also filled with our friends and relatives. Among those present four Orders of Sisters were represented: our Sisters Servants of the Holy Ghost; Sisters of the Holy Family from New Orleans; Sisters of St. Joseph from Bay St. Louis; and Sisters of Charity from Long Beach.



OUR FIRST CLERICS

Seated: Rev. Cletus Hodapp, S. V. D., Prefect of Scholastics; Very Rev. Bruno Hagspiel, S. V. D., Provincial of the Society of the Divine Word; Right Rev. Richard O. Gerow, D. D., Bishop of Natchez; Very Rev. Gerard Heffels, S. V. D., Rector of St. Augustine's; Rev. Theodore Koeller, S. V. D., Vice-Rector.

Standing (the clergics): Frater Anthony Bourges of Lafayette, La.; Frater Francis Wade of Washington, D. C.; Frater Philip Marin of Stann Creek, British Honduras; Frater Maurice Rousseve of New Orleans, La.; Frater Alban Velasquez of Stann Creek, British Honduras; Frater Vincent Smith of Lebanon, Ky.

Summary of Sermon

DELIVERED BY RT. REV. R. O. GEROW, D. D.

At the occasion of the First Tonsure at St. Augustine's Seminary,
November 1st, 1930

This morning you have taken an important step whereby you were officially introduced into the ranks of the clergy. We know that it was Almighty God who called His priests to the sacred ministry. Christ, our Divine Lord Himself in speaking to His Apostles reminded them with these words: "You have not chosen Me, but I have chosen you that you may go and bring forth fruit and that your fruit may remain." Christ then has actually called you. You did not choose Him. A greater honor than this could not have been conferred upon you.

One day Our Lord was in the northern part of Palestine, in the very center of the most beautiful and most fertile part of the Holy Land. As he walked along the shore of the Sea of Galilee He saw two men that were fishermen. They were hauling in their nets and Christ Our Divine Lord seeing them realized they were fully capable of doing His work. He called them and told them to come and He would make them fishers of men. They left their work and from that moment they became His followers. And as He walked along the shore He saw also two others that likewise were engaged in these duties, and they too responded to His call and followed our Divine Lord and Master. Another day as He was going through the streets of Capharnaum, He saw a man sitting within his shop. Our Divine Savior went up to him and touched him on the shoulder and Levi, leaving all

things, rose up and followed Him. And so on with the Twelve. He chose them and called them and gave them the grace that was necessary that they might fulfill their duties.

For three years Our Divine Lord spent much time with them, instructing them. Wherever He went they went with Him, and we see in the scripture that when Our Divine Lord spoke they would gather around Him and ask questions and He would explain all these things more fully to them. He gave them special care and attention, but even after three years of this special care and attention they were still not ready to do the work for which they were called.

After His glorious resurrection our Divine Lord spoke to His Apostles several times giving them the final instructions and encouraging them in every way. He gave them the special mission of going forth to all people. Go, preach the gospel to every creature. Go, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Go, forgive sins. Whose sins you shall forgive they are forgiven them, whose sins you shall retain they are retained. And likewise He gave them power to change bread and wine into His Body and Blood, and told them to do this in commemoration of Him. He even went so far as to tell His Apostles to take with them 'nothing for the journey, neither staff, nor scrip, nor

bread, nor money; neither have two coats.' (Lk. 9,3.) He wanted them to trust perfectly in His guidance. All these instructions they had received but they were far from efficient for that great work.

He promised that He would send upon them the Holy Spirit and the Holy Spirit would give them the necessary light from above thereby making these utterly incapable men fit for their important work. God fitted them in a miraculous way for the work He had prepared for them to do.

Right after this about three thousand followers were baptized, and later two thousand were baptized. This was the first fruits of the power of the Holy Ghost which had been given to the Apostles.

Now that the work had been started the Apostles separated. St. John went on to Ephesus. St. Peter first went to Antioch and later established the church at Rome. St. James the Greater travelled as far as Spain, and we even have reason to believe that St. Thomas went as far as India.

Sixty-six years after the death of Christ, St. Justin, Martyr, wrote: "There is not one nation of men, be it Greek or barbarian, or call it by any name you will, whether it lives in the swamps and wants a roof, or lives in tents and feeds the flocks, from the midst of which do not ascend prayers and thanks in the name of Jesus Crucified." And Tertullian who lived about the year two hundred, wrote: "Only yesterday were we born, and we have filled all your places, the cities, the islands, municipalities, the councils, the camps, the palace, the

senate, the forum; we leave you only the temples." And then came the official recognition of Christianity. Constantine the Great, at the beginning of the 4th century, gave the Christians full freedom of worship.

This all happened in a short time. Why? Was it because the Apostles had energy? No! Rather because the grace of God had been received and since this special grace was needed God gave it to them.

Now, my dear friends, God has called you to a responsible work. In the priesthood you are one of Christ's representatives. One might be fearful to attempt such a responsible work if one were not mindful of the fact that God has always given the grace to those of willing heart, and who have confidence in the grace of God.

God does not expect you to do all, but you must do your part. During these years of study many things will be required of you. You must prepare yourselves for the sacred ministry by constant application to your studies. Your rules and regulations may become hard but constantly remember that God will do everything for you. The grace of God is all powerful. St. Paul recognized, this for in speaking to the Corinthians, he said: 'I have planted, Apollo watered, but God gave the increase.' Do not attribute anything to yourselves but attribute all to God. He it is who gives the increase. Try yourselves, and as He gave the Apostles the grace that was necessary, so is He going to give you the grace to make the work a success as before. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.



A GROUP OF S.V.D. FATHERS WORKING AMONG THE NEGROES IN THE SOUTH

They are, front row (left to right):

Rev. Frederick Reichelt, S. V. D., pastor at Jackson, Miss.

Very Rev. Charles Wolf, S. V. D., Superior of the Southern Missions and pastor at Meridian, Miss.

Very Rev. Gerhard Heffels, S. V. D., Rector of St. Augustine's Seminary.

Rev. Anthony Jacobs, S. V. D., pastor at Greenville, Miss.

Rev. Joseph Harmann, S. V. D., pastor at North Little Rock, Ark.

Rev. Ignatius Scholl, S. V. D., teacher at the Seminary.

Back row:

Rev. Cletus Hodapp, S. V. D., teacher at the Seminary.

Rev. Conrad Kinder, S. V. D., pastor at Little Rock, Ark.

Rev. Theodore Koeller, S. V. D., teacher at the Seminary.

Rev. Herman Patzelt, S. V. D., chaplain at Holy Rosary Institute, Lafayette, La.

Rev. Frances Baltes, S. V. D., pastor at Bay St. Louis, Miss.

Rev. Cosmas Schneider, S. V. D., pastor at City Price, La.

Rev. Bruno Drescher, S. V. D., pastor at Pine Bluff, Ark.

Rev. John Hoenderop, S. V. D., pastor at Pointe a la Hache, La.

Rev. John Moenster, S. V. D., now at the hospital, New Hampton, Iowa.

Other members of the Society of the Divine Word working in the South are:

Rev. Francis Tetzlaff, S. V. D., pastor at Vicksburg, Miss.

And the following Rev. Fathers, S. V. D.: Gerhard Steig, Joseph Murphy, John Kemper, Alphonse Elsbernd, John Gasper and Henry Jungbluth, all of them teachers at the Seminary.



STATISTICS OF OUR SOUTHERN MISSIONS

Mission Station	Priests	Sisters	Pupils
North Little Rock, Ark.....	1	4 S. Sp. S. ¹	110
Little Rock, Ark.....	1	7 "	150
Pine Bluff, Ark.....	1	4 "	70
Bay St. Louis, Miss.....	1	8 "	210
Greenville, Miss.	1	10 "	350 ²
Jackson, Miss.	1	9 "	450 ²
Meridian, Miss.	1	9 "	280 ²
Vicksburg, Miss.	1	9 "	350 ²
Hattiesburg, Miss. (recently accepted—not yet opened)			
Pointe a la Hache, La.....	1	3 lay teachers	80
City Price, La.....	1	2 lay teachers	60
Lafayette, La.	1	9 S. F. ³	144 ⁴

The Divine Word Fathers also conduct: St. Elizabeth's Parish in Chicago where there are 4 Fathers. The grade and high school is conducted by 22 Sisters of the Blessed Sacrament, and has an enrollment of over 1000 pupils.

St. Nicholas Parish in St. Louis, Mo., where there are 3 Fathers. The school has an enrollment of 275 pupils taught by 3 Sisters of the Blessed Sacrament and 4 lay teachers.

In San Francisco, Cal., a colored parish is being organized by one of our Fathers, who is at present chaplain in a Sister's convent.

Note 1) S. Sp. S. stands for Sisters, Servants of the Holy Ghost. Motherhouse at Techny, Ill.

2) Includes both grade and high school.

3) S. F. stands for Sisters of the Holy Family. Motherhouse at New Orleans.

4) The school at Lafayette is an Academy for colored girls.



A GROUP OF S.V.D. FATHERS WORKING AMONG THE NEGROES IN THE SOUTH

They are, front row (left to right) :

Rev. Frederick Reichelt, S. V. D., pastor at Jackson, Miss.

Very Rev. Charles Wolf, S. V. D., Superior of the Southern Missions and pastor at Meridian, Miss.

Very Rev. Gerhard Heffels, S. V. D., Rector of St. Augustine's Seminary.

Rev. Anthony Jacobs, S. V. D., pastor at Greenville, Miss.

Rev. Joseph Harmann, S. V. D., pastor at North Little Rock, Ark.

Rev. Ignatius Scholl, S. V. D., teacher at the Seminary.

Back row :

Rev. Cletus Hodapp, S. V. D., teacher at the Seminary.

Rev. Conrad Kinder, S. V. D., pastor at Little Rock, Ark.

Rev. Theodore Koeller, S. V. D., teacher at the Seminary.

Rev. Herman Patzelt, S. V. D., chaplain at Holy Rosary Institute, Lafayette, La.

Rev. Frances Baltes, S. V. D., pastor at Bay St. Louis, Miss.

Rev. Cosmas Schneider, S. V. D., pastor at City Price, La.

Rev. Bruno Drescher, S. V. D., pastor at Pine Bluff, Ark.

Rev. John Hoenderop, S. V. D., pastor at Pointe a la Hache, La.

Rev. John Moenster, S. V. D., now at the hospital, New Hampton, Iowa.

Other members of the Society of the Divine Word working in the South are :

Rev. Francis Tetzlaff, S. V. D., pastor at Vicksburg, Miss.

And the following Rev. Fathers, S. V. D.: Gerhard Steig, Joseph Murphy, John Kemper, Alphonse Elsbernd, John Gasper and Henry Jungbluth, all of them teachers at the Seminary.



STATISTICS OF OUR SOUTHERN MISSIONS

Mission Station	Priests	Sisters	Pupils
North Little Rock, Ark.....	1	4 S. Sp. S. ¹	110
Little Rock, Ark.....	1	7 "	150
Pine Bluff, Ark.....	1	4 "	70
Bay St. Louis, Miss.....	1	8 "	210
Greenville, Miss.....	1	10 "	350 ²
Jackson, Miss.....	1	9 "	450 ²
Meridian, Miss.....	1	9 "	280 ²
Vicksburg, Miss.....	1	9 "	350 ²
Hattiesburg, Miss. (recently accepted—not yet opened)			
Pointe a la Hache, La.....	1	3 lay teachers	80
City Price, La.....	1	2 lay teachers	60
Lafayette, La.....	1	9 S. F. ³	144 ⁴

The Divine Word Fathers also conduct: St. Elizabeth's Parish in Chicago where there are 4 Fathers. The grade and high school is conducted by 22 Sisters of the Blessed Sacrament, and has an enrollment of over 1000 pupils.

St. Nicholas Parish in St. Louis, Mo., where there are 3 Fathers. The school has an enrollment of 275 pupils taught by 3 Sisters of the Blessed Sacrament and 4 lay teachers.

In San Francisco, Cal., a colored parish is being organized by one of our Fathers, who is at present chaplain in a Sister's convent.

Note 1) S. Sp. S. stands for Sisters, Servants of the Holy Ghost. Motherhouse at Techny, Ill.

2) Includes both grade and high school.

3) S. F. stands for Sisters of the Holy Family. Motherhouse at New Orleans.

4) The school at Lafayette is an Academy for colored girls.

Surprises On The Colored Missions

REV. JAMES B. ALBERT, S. S. J.

Let me disarm you from the start and warn you not to look for anything scandalous or shocking in these revelations.

I am not going to write of ordinary surprises in the priest's life that occur not only on the Colored missions but also in every parish throughout the world. Surprises that are glad and surprises that are sad. Surprises encountered in the church, in the homes of the people, or in the reception room of the rectory, wherever hearts are opened or the inner life revealed.

There are surprises founded on the fervent faith of some of the people and also on the cold indifference of others; there are surprises because of hearty co-operation on the part of one element of the congregation and because of woeful lack of it in another; surprises at finding loyalty and devotion where it was not expected and at the want of it where much pretense was made.

These surprises are the experiences of every priest in his contact with his people, bringing encouragement or discouragement according as they are agreeable surprises or not.

The surprises about which I would tell are out of the ordinary run of priestly experience. They are all joy-bearing, thrilling and they do not spring so much from the relations of the people with the priest as from the devotion of spiritual children for their father in Christ. In a

word, these surprises are born out of love.

On Old Providence Island in the Caribbean Sea, the scene of my first pastorate, the people were too poor to arrange any surprise parties for their pastor. Furthermore they were widely scattered and lacked the prime mover, necessary for such works of supererogation. Nevertheless tokens of their affection were constantly in evidence in the form of gifts of melons, mangoes, cake made out of corn-meal, cocoanuts, etc. Anyway, the government (Colombia, S. A.) paid the priest a salary, on the strength of which he could support himself so there was no need of special sacrifices on the part of the people in his behalf.

But I did get the surprise of my life the night I left Old Providence Island, to learn how deep was the affection of those islanders for their pastor. Eighteen years have passed since that night yet the memory of it still stirs emotions within me! I can see the moonlit beach of the Bay of St. Isabelle and the little sloop that was to take me away, riding at anchor in the deeper moonlit waters; I can feel the soft tropical breeze against my cheeks and the clasp of many trembling hands; I can hear the sobs and expressions of sorrow of a grateful and loving flock which had gathered from all parts of the island to bid good-bye to a father and friend.

(Continued on page 39)

With grateful hearts we extend to all our friends, benefactors and well-wishers a most blessed, prosperous and Happy New Year! We wish especially to thank those who have responded to our Christmas appeal whether it was with material goods or by prayers. May the Divine Infant reward you a hundred-fold!

Encouragement

In the last report of the American Board of Catholic Missions, the Very Rev. Bruno Hagspiel, S. V. D., Provincial of the Society of the Divine Word, while thanking the A. B. C. M. for the financial support received, also gives US great encouragement in the work we have undertaken. Despite the many difficulties we have encountered in this venture, we see great progress in the Seminary and a gradual breaking-down of the sentiment disfavoring a Negro Clergy outside. Our Sovereign Pontiff desires and earnestly requests a native clergy in every country and has again spoken a sincere word for us in the following quotation from Father Hagspiel's report to the A. B. C. M.

"Nor will we be disheartened. Regardless of the sceptical attitude of many, we will persevere in our efforts that the express wish of 'the Pope of the Missions, Pius XI, may be fulfilled. For he insists in plain words on the education of a Negro Clergy for the United States. On my recent visit to Rome, in a private audience with the Holy Father nothing interested him more than just our Negro Seminary. He wanted to hear all about it and his concluding words were: 'I give my special blessing to all your confreres, S. V. D., who work among the Negroes, but especially to those at work in the Negro Seminary at Bay St. Louis, and to all friends and benefactors of this seminary'."

Negro

Dr. John Louis Hill in his new book, "Negro—National Asset or Liability", makes a statement which should strike a vibrant cord in the heart of every true American Catholic, and inspire him to greater efforts for the conversion of the Negro race.

"It is significant", he says, "that within the last decade, the proportionate number of Negroes becoming Episcopalians and Catholics, particularly the latter, has rapidly increased. This fact, together with a careful study of Negro psychology and the peculiarities of the Episcopalian and Catholic churches, lead the writer to make a prediction which of course may, or may not come true. ***** The writer believes that within another half century a much larger proportion of American religionists classed as Negroes, will become members of the two last mentioned religious bodies, with more of them Catholic than Episcopalian."



Holy Mother Church has thrown open her doors and welcomed to her sanctuary our first six clerics. Every nation and race has its own priests and we are now forging ahead to bring these young men farther into the sanctuary—to the Altar itself. Roma locuta est, causa finita! Rome has spoken, our cause is established!

The Martyrs of Uganda

BY THE RIGHT REV. H. STREICHER, W. F.,

Vicar Apostolic of Uganda.

(Continued From Last Issue)

II. The Pages

Early on the morning of May 26th, messengers were dispatched in all directions, and about eight o'clock the Council was assembled in the king's private dwelling. Mwanga bitterly reproached his councilors with the conduct of their sons who were nothing less than traitors. "Kill them", replied these unnatural fathers, and all courtiers fell on their knees and thanked His Majesty for not holding them responsible for their children's crimes and being satisfied to slay them and spare the fathers' lives.

Charles Lwanga had received the order to assemble the pages, and he brought them before the king. Standing up, Mwanga shouted in a thunderous voice: "Let those of you who do not pray stand here near me, let those who pray stand yonder against the palisade." At these words Charles Lwanga was the first to rise, Kizito grasped his hand as had been agreed between them and together they repaired to the spot pointed out; they were followed by all the other neophytes. The group consisted of sixteen young men and boys, the oldest of whom was only twenty-five. The following are the names of these confessors of the Faith: Charles Lwanga, Kizito, Mbaga Tuzinde, Bruno Serankuma, James Buza-

baliawo, Ambrose Kibuka, Mugaggwa, Gyavwira, Achilles Kiwanuka, Adolphus Ludigo Mukasa, Anatole Kiriggwajjo, Athanasius Badzkuketta, Gonzaga Gonza, Denis Kamiuka, Charles Werabe, Simeon Sebouta. The three last-named were subsequently pardoned by the king. Denis Kamiuka with another witness of the Uganda persecution, Joseph Nsingisira, assisted at the beatification ceremonies at Rome on June 6, 1920.

Mwanga fixed upon them a look filled with hatred and exclaimed: "Is it true that you are Christians?"

"Yes, master, it is true, we are Christians."

"And you are determined to remain Christians always?"

"Yes, until death."

The tyrant turned to the executioners and said: "Kill them."

While the executioners were fastening ropes about the wrists and necks of the condemned, their leader, the ferocious Mukajjanga, for the first time in his life felt his heart touched. He was an executioner, it is true, but he was a father, too, and among these youths who were about to die was his own son,

Mbaga, scarcely fifteen years old. Makajjanga, taking advantage of the general excitement approached the boy and said in a beseeching voice: "Say that you do not pray any more and you are safe."

"No father," said the child, "I cannot say that, because I do pray, and I will always do so."

"Make your escape then, and go and hide in my house."

"No, no," Mbaga made answer vehemently, "I will not run away, I want to die with my friends."



In Uganda a death sentence is carried out as soon as it is pronounced. Mukajjanga therefore decided that the execution would take place at Namugongo, forty miles away, and that the condemned should set out that very day, with a halt midway at Kampala. About two in the afternoon the column halted. They had not covered half a mile when God in His mercy sent consolation to his servants. From a banana plantation emerged two executioners leading a young man with a rope about his neck. It was the catechumen, Mukasa, who had been thrown into prison two weeks previous after a quarrel with his comrade, Gyavwira.

Halting his prisoners, Mukaganga addressed himself to Mukasa, telling him that the king had commanded that he should join the others because he, too, practised the Christian religion.

"How I thank you," cried Mukasa, lifting his bound hands heavenward, "that is exactly what I wanted." Then running towards the prisoners he greeted them, adding: "I was afraid of only one thing, that I should be forgotten in prison and that you would go without me."

Gyavwira then came towards him smiling: "I am glad to see you, Mukasa," he said, "glad that we shall die together."

"And I also am glad to die with you."

The two young men were reconciled, and on their reconciliation they set the seal of their blood.

Namugongo, the fief of Mukaganga, was a very large village covering the entire northern slope of the hill of that name, the place of execution was at the foot of that hill. Our con-

(Continued on page 38)

The Martyrs of Uganda

BY THE RIGHT REV. H. STREICHER, W. F.,

Vicar Apostolic of Uganda.

(Continued From Last Issue)

II. The Pages

Early on the morning of May 26th, messengers were dispatched in all directions, and about eight o'clock the Council was assembled in the king's private dwelling. Mwanga bitterly reproached his councilors with the conduct of their sons who were nothing less than traitors. "Kill them", replied these unnatural fathers, and all courtiers fell on their knees and thanked His Majesty for not holding them responsible for their children's crimes and being satisfied to slay them and spare the fathers' lives.

Charles Lwanga had received the order to assemble the pages, and he brought them before the king. Standing up, Mwanga shouted in a thunderous voice: "Let those of you who do not pray stand here near me, let those who pray stand yonder against the palisade." At these words Charles Lwanga was the first to rise, Kizito grasped his hand as had been agreed between them and together they repaired to the spot pointed out; they were followed by all the other neophytes. The group consisted of sixteen young men and boys, the oldest of whom was only twenty-five. The following are the names of these confessors of the Faith: Charles Lwanga, Kizito, Mbagu Tuzinde, Bruno Serankuma, James Buza-

baliawo, Ambrose Kibuka, Mugaggwa, Gyavwira, Achilles Kiwanuka, Adolphus Ludigo Mukasa, Anatole Kiriggwajjo, Athanasius Badzkuketta, Gonzaga Gonza, Denis Kamiuka, Charles Werabe, Simeon Sebouta. The three last-named were subsequently pardoned by the king. Denis Kamiuka with another witness of the Uganda persecution, Joseph Nsingisira, assisted at the beatification ceremonies at Rome on June 6, 1920.

Mwanga fixed upon them a look filled with hatred and exclaimed: "Is it true that you are Christians?"

"Yes, master, it is true, we are Christians."

"And you are determined to remain Christians always?"

"Yes, until death."

The tyrant turned to the executioners and said: "Kill them."

While the executioners were fastening ropes about the wrists and necks of the condemned, their leader, the ferocious Mukajjanga, for the first time in his life felt his heart touched. He was an executioner, it is true, but he was a father, too, and among these youths who were about to die was his own son,

Mbaga, scarcely fifteen years old. Makajjanga, taking advantage of the general excitement approached the boy and said in a beseeching voice: "Say that you do not pray any more and you are safe."

"No father," said the child, "I cannot say that, because I do pray, and I will always do so."

"Make your escape then, and go and hide in my house."

"No, no," Mbaga made answer vehemently, "I will not run away, I want to die with my friends."



In Uganda a death sentence is carried out as soon as it is pronounced. Mukajjanga therefore decided that the execution would take place at Namugongo, forty miles away, and that the condemned should set out that very day, with a halt midway at Kampala. About two in the afternoon the column halted. They had not covered half a mile when God in His mercy sent consolation to his servants. From a banana plantation emerged two executioners leading a young man with a rope about his neck. It was the catechumen, Mukasa, who had been thrown into prison two weeks previous after a quarrel with his comrade, Gyavwira.

Halting his prisoners, Mukaganga addressed himself to Mukasa, telling him that the king had commanded that he should join the others because he, too, practised the Christian religion.

"How I thank you," cried Mukasa, lifting his bound hands heavenward, "that is exactly what I wanted." Then running towards the prisoners he greeted them, adding: "I was afraid of only one thing, that I should be forgotten in prison and that you would go without me."

Gyavwira then came towards him smiling: "I am glad to see you, Mukasa," he said, "glad that we shall die together."

"And I also am glad to die with you."

The two young men were reconciled, and on their reconciliation they set the seal of their blood.

Namugongo, the fief of Mukaggango, was a very large village covering the entire northern slope of the hill of that name, the place of execution was at the foot of that hill. Our con-

(Continued on page 38)



Briefly



On November 12th of last year St. Joseph's Seminary at the Catholic University of America, Washington, D. C., was dedicated. Said His Grace, Archbishop Michael Curley, of Baltimore, on that occasion: 'We are interested today in two phases of missionary endeavor. First the missionary work among the Negroes in America. Secondly, the work the Josephite Fathers are doing in their colored parishes in the South. It is a source of encouragement to see that the work in that field which had to be suspended for a time has been resumed. Our Negroes are to be found in every city of the country. They have made remarkable progress in every way, socially, intellectually and financially. Yet we have but a few outstanding colored Catholics. We have before us a WONDERFUL OPPORTUNITY to spread the word of God among our own colored brethren right here in our OWN land. And the Josephite Fathers are specialists in this work.'

The Right Reverend Bishop Hafey, Bishop of Raleigh, N. C., preached the dedication sermon and commended the Josephite Fathers for faithfully observing the vow of their founders to consecrate themselves until death to the evangelization of the colored race. 'With attractive opportunities to veer into more tempting pastures, the Fathers of St. Joseph have persevered in their devotion to their humble brothers in Christ. They have sought and received little of the world's praise while they forsook all things, even the companionship of their own race, to become the ambassadors of Christ to a people WHO HAVE BORNE AN UNDESERVED CROSS. That one out of each ten of the colored race has during recent years migrated to the large Catholic centers of the north may in the Providence of God become the means of effectively awakening us to the realization not of a problem but of an opportunity.' We hope the Josephite Fathers' new Seminary may grow and flourish.



St. Mary's Infirmary, the hospital of St. Louis University, will be converted soon into a hospital for Negroes. This announcement was made recently by Father Alphonse Schwitalla, S. J., dean of the medical school of the University. He stated he had been authorized by the Ven. Mother Concordia of the Sisters of St. Mary to offer the infirmary for this use. Health Commissioner Max C. Starkloff called the plan ideal because 'it will be a contributing factor in reducing the high incidence of deaths among the colored, will aid materially in the health education to the advantage of the Negro, and will give the colored physicians and nurses the same opportunity as falls to the lot of the white nurses and internes.' The nursing service will be supervised by the Sisters. A nursing school will be established immediately to afford adequate training for the graduates of colored academies and high schools. No religious lines will be drawn in the admission of patients, in the appointments to the staff or in the admission to the school of nursing. Apropos of all this, the *Catholic Daily Tribune* declares: 'Father Schwitalla, the soul behind this project, is doing something great, wonderful, not only in behalf of the suffering colored people of St. Louis, not only in behalf of medical education among the Negro, but in behalf of interracial understanding on a truly Catholic basis. The action of Father Schwitalla should be an incentive to all white Catholics in America to make a better and more whole-souled endeavor to win the well-disposed colored man for the Church. Mother Concordia's noble action in this matter is a challenge to our white Sisterhoods. Just like the yellow man the colored man has a soul to be gained for Christ and he is our co-citizen.'



Do You Know That



The leading actors in the Oberammergau Passion Play were given only \$250 for their long session? Compare that with the salary of motion-picture actors.

Recent statistics, compiled semi-officially, give 341,430,900 as the number of Catholics living in the world? Of these 109,097,000 were in North, Central and South America. European Catholics numbered 208,882,000; Asiatic Catholics numbered 16,536,900; Africans, 5,330,000; Australians, 1,585,000.

Statistics show that only 1.8 per cent of the \$2,448,633,566. spent on public elementary, secondary and higher education in 1928 was spent on Negro schools? Yet over 10 per cent of our population is Colored.

A bill making lynching a crime, and placing the responsibility thereof on the peace officers of the state, has been passed by both houses of the State Legislature of West Virginia?

John W. Green, Jr., a graduate of Hampton Institute is the first Negro to secure an aviator's license in Massachusetts from the U. S. Department of Commerce?

A Negro boy, Robert Coleman, fourteen years of age, received the second prize of \$30 for translations in the city-wide contest that was a part of an elaborate celebration held in Cleveland, Ohio, to commemorate the bi-millennium of the birth of Virgil?

On December 20, twenty-five years ago, Pope Pius X issued his famous decree in regard of frequent and daily

reception of Communion, which has resulted in so many great blessings to the Church?

A Catholic free food kitchen is being opened in Detroit in quarters adjoining the local headquarters of the Society of St. Vincent de Paul? The kitchen, to be the first of a series to be established in various parts of the city, will serve 100 persons at a sitting, and will be open to all without regard to race, creed or color.

The total number of priests and sisters in bondage or missing in China has mounted to forty-five? It is the largest figure on record. A number of Protestant missionaries are likewise held.

A Church of St. Augustine was recently dedicated on the site of the ancient Thagasta, where the saint was born in A. D. 354? Last year was the 15th centenary of his death. Thagasta is known to-day as Souk-Ahras and has a population of 13,000, of whom 8,000 are Arabs.

The new Vatican City money is to be put into circulation very soon this year?

A United States Report has found the Catholic Schools in Haiti to be the best? A report of the Commission on Education in Haiti, which was sent to the Island some time ago, and was headed by Dr. R. R. Moton, principal of Tuskegee institute, asserts that the schools conducted under Catholic auspices in Haiti represent on the whole the best type of school work done by any of the republic's three systems of schools.

SEMINARY NOTES

By the Students of the Class of '31

Our Virgin Mother

The Feast of the Immaculate Conception was, as usual, a day of high festive splendor at St. Augustine's, since the students all have a special devotion to the Blessed Mother of God and do all possible to show this love in a practical way. At the Solemn High Mass the choir under the able and enthusiastic direction of their Prefect, Rev. John Gasper, S. V. D., rendered to perfection the Mass of the Immaculate Conception: "Sedes Sapientiae" by Joseph Gruber.

As is customary on the feast, the afternoon services were concluded with the enrolment of the new students in the Confraternity of the Five-fold Scapular.

Distinguished Visitors

Our Right Reverend Bishop, Richard O. Gerow, D. D., and the Provincial of the Society of the Divine Word, Very Rev. Bruno Hagspiel, S. V. D., were with us for several days at the time of the First Tonsure. You will find more of this great event in the foregoing pages of this magazine.

Quite recently the Very Rev. Father Campbell, C. S. S. R., Provincial of the Redemptorist Order, accompanied by several other Redemptorists, paid us a visit. They expressed their astonishment at finding our Seminary so well established and gave us every encouragement to continue in the good work.

Then during the Christmas Holidays we received, to our great delight, a visit from the Rev. Wm. Markoe, S. J., editor of the Chronicle, staunch defender of the cause of the colored race and a sincere friend of St. Augustine's. We regret that on account of his many duties he was obliged to make his visit brief, but we hope to see him sometime again in the near future.

How About It?

Every year increasing facilities are being offered to music lovers at St. Augustine's. This school term besides adding several new music stands, band books and musical instruments to our store, has also acquired a piano and an organ for the chapel through our new band-master and music director, Rev. A. G. Steig, S. V. D. May we venture to hope that in the not too distant future some generous benefactor will give us a pipe organ for the new chapel which we feel compelled to build soon?



SEMINARY NOTES



Aspiring for the Band

The Flu!

Judging from the number of students that stayed in bed just before the holidays began, one would conclude that they were endeavoring to have the vacation period start a few days earlier. However, many (?) of them did have a severe attack of the flu, which caused our infirmarians not a little worry and a great deal of work.

Christmas Festivities

This year our chapel looked even more beautiful than on former occasions, chiefly owing to the fact that we now have a fine set of altars (a gift from Techny and Girard). The chapel was adorned too with a new crib (picture on page 23) designed and constructed by our faculty artists, Rev. Theodore Koeller, S. V. D., and Rev. A. G. Steig, S. V. D., with the help of Marcel, our Jack-of-all-trades. Once more or rather twice, at Midnight Mass and on Christmas day itself, our choir sang for all its worth, so that the rest of the community thought that, like the shepherds of Bethlehem, they were hearkening unto the strains of heavenly music aspiring for the band.

The Major Seminary chapel also was enriched by a new crib in the form of a mountainous cave. It was constructed by two of our scholastics who are glad of opportunities of this kind to prepare for their mission work in the parishes which they soon hope to pastorize.

During the holidays the various classes assisted by the choir and the band staged entertainments, which gave fine evidence of the histrionic ability of our aspiring seminarians especially of the first and second academic.

SEMINARY NOTES

By the Students of the Class of '31

Our Virgin Mother

The Feast of the Immaculate Conception was, as usual, a day of high festive splendor at St. Augustine's, since the students all have a special devotion to the Blessed Mother of God and do all possible to show this love in a practical way. At the Solemn High Mass the choir under the able and enthusiastic direction of their Prefect, Rev. John Gasper, S. V. D., rendered to perfection the Mass of the Immaculate Conception: "Sedes Sapientiae" by Joseph Gruber.

As is customary on the feast, the afternoon services were concluded with the enrolment of the new students in the Confraternity of the Five-fold Scapular.

Distinguished Visitors

Our Right Reverend Bishop, Richard O. Gerow, D. D., and the Provincial of the Society of the Divine Word, Very Rev. Bruno Hagspiel, S. V. D., were with us for several days at the time of the First Tonsure. You will find more of this great event in the foregoing pages of this magazine.

Quite recently the Very Rev. Father Campbell, C. S. S. R., Provincial of the Redemptorist Order, accompanied by several other Redemptorists, paid us a visit. They expressed their astonishment at finding our Seminary so well established and gave us every encouragement to continue in the good work.

Then during the Christmas Holidays we received, to our great delight, a visit from the Rev. Wm. Markoe, S. J., editor of the Chronicle, staunch defender of the cause of the colored race and a sincere friend of St. Augustine's. We regret that on account of his many duties he was obliged to make his visit brief, but we hope to see him sometime again in the near future.

How About It?

Every year increasing facilities are being offered to music lovers at St. Augustine's. This school term besides adding several new music stands, band books and musical instruments to our store, has also acquired a piano and an organ for the chapel through our new band-master and music director, Rev. A. G. Steig, S. V. D. May we venture to hope that in the not too distant future some generous benefactor will give us a pipe organ for the new chapel which we feel compelled to build soon?

SEMINARY NOTES



Aspiring for the Band

The Flu!

Judging from the number of students that stayed in bed just before the holidays began, one would conclude that they were endeavoring to have the vacation period start a few days earlier. However, many (?) of them did have a severe attack of the flu, which caused our infirmarians not a little worry and a great deal of work.

Christmas Festivities

This year our chapel looked even more beautiful than on former occasions, chiefly owing to the fact that we now have a fine set of altars (a gift from Techny and Girard). The chapel was adorned too with a new crib (picture on page 23) designed and constructed by our faculty artists, Rev. Theodore Koeller, S. V. D., and Rev. A. G. Steig, S. V. D., with the help of Marcel, our Jack-of-all-trades. Once more or rather twice, at Midnight Mass and on Christmas day itself, our choir sang for all its worth, so that the rest of the community thought that, like the shepherds of Bethlehem, they were hearkening unto the strains of heavenly music aspiring for the band.

The Major Seminary chapel also was enriched by a new crib in the form of a mountainous cave. It was constructed by two of our scholastics who are glad of opportunities of this kind to prepare for their mission work in the parishes which they soon hope to pastorize.

During the holidays the various classes assisted by the choir and the band staged entertainments, which gave fine evidence of the histrionic ability of our aspiring seminarians especially of the first and second academic.

SEMINARY NOTES

Welcome Gifts

Right here we wish to thank the very kind benefactor in Minneapolis who sent us a Christmas present of ten fountain pens. That kind gift will relieve many boys of much of the horror of the coming examinations, for as they can tell you it is no joke to sit down to a long History or Science Examination if you don't happen to be the proud possessor of a fountain pen.

The never-failing novelty box from the Oblates of Providence, Charleston, South Carolina, also put in its appearance and rejoiced the hearts of some of our less fortunate students. Thanks to the good Sisters and to all other benefactors who have helped to bring us Christmas cheer!

❧ ❧ ❧

❧ ❧ ❧

❧ ❧ ❧

❧ ❧ ❧

EPIPHANY

(Continued from page 23)

enter the Kingdom." Rather, to such as can hurdle all idle hearth-coddling and useless pleasure pursuit, with the earnest cry of a brave soul, now gone, we trust, to an ample reward: "I must justify my existence", that the final crowning of our faith is guaranteed. We recall in that short motto the driving force in the life of one of that brilliant class of converts in England to whom the receiving of the faith means little if they do not look to the final consummation of the same, with steady, unflinching attention to what brings eternal returns, and leads to the blissful contemplation of this Child-King, whom they, like the Magi, have found after much wandering.

❧ ❧ ❧

MARTYRS OF UGANDA

(Continued from page 32)

fessors reached there in the evening, and there they learned from the executioners of the death of Andrew Kaggwa, slain by order of the *katikkiro* almost immediately upon their depart-

ure from Munyonyu, of that of Athanasius, who was executed at Kampala, and of Gonzaga, decapitated at Lubowa. At the news, joy and pride shone in the eyes of these youths who were so eager for martyrdom, and Charles Lwanga expressed the thoughts of all when he said: "You do not know what our religion is. If you did you would also want to die for it."

Repeating what they had done the day before when they halted at Kampala, the executioners divided their prisoners, with the exception of Mwaga, who was led away by a member of his family. "Surely he will not be killed," thought several pagans. "Surely Mukagganga will obtain his release, for he is his son." Charles Lwanga, who read pity and anguish on the faces of his companions, said: "Poor Mbagu, let us pray for him, that he may not falter." Each of the condemned was then led to the hut which was to be his prison, whence they were not to emerge until the day when they would be led to the stake a few hundred yards from there.

(To be Continued)

SURPRISES ON THE MISSIONS
(Continued from page 30)

All the sacrifices made, all the privations endured in behalf of those people, the sickening and dangerous voyage to the island, the isolation on it, the unrelenting heat, the limited diet, the terrors of a hurricane, the discomfort of the rainy season and the dread of the waterless dry season, all is forgotten but I never will forget that surprisingly sweetly sad farewell on the moonlit beach of St. Isabelle.

My next pastoral charge was staged in lovely St. Augustine, Fla., where I was more than surprised by the capable manner in which they handled the annual bazaar. On Old Providence Island there were no bazaars but as an assistant in Baltimore and Richmond much of the work attached to such ventures fell on me. Imagine my surprise then, in St. Augustine, when the people told me that I did not have to do a thing, just spur on the workers and encourage them and they would do the work. They were used to conducting the bazaar before they had a priest of their very own.

I had misgivings but I watched and waited at the sidelines. It seemed strange not to be in the middle of the bazaar scrimmage, not to be worrying and sweating over the annual affair on which our finances partly depended.

Long ahead the committees started preparations. Entertainments and parties were held to get expense money and I attended every one to cheer on the workers. The Martins, the Plummers, and the Welters were the prime movers, along with a loyal band of helpers.

Well, when the day for the opening of the bazaar arrived, I

was requested not to come to the hall until everything was in readiness. They wanted to surprise me, I was told. "Oh, what a grand and glorious feeling," as the cartoonist puts it. No bother about getting the hall swept and tables decorated; no hammer and nails and pins to get; no ice to haul nor soda water to order nor freezers of ice-cream to send after! This was something new and exhilarating.

Then came the word: "Please come over now, everything is ready for your approval." And how! When I entered the hall and saw the beaming faces of the willing workers, the decorated hall, the beautifully draped and fully prepared tables etc., I was so surprised I could hardly speak.

This is the sort of thing that rejoices the priest's heart and inspires him to do and dare anything for his children in Christ.

After being changed from St. Augustine, three years were spent teaching the young men studying for the Josephite missions at our preparatory college. I let nothing surprise me there.

Then came the appointment to start a new parish for the Colored Catholics of Algiers, La., which, you may know, is part of the city of New Orleans. How we all worked there! In fact that was the hardest-working parish I ever pastorized. Among many good workers I must single out the Colla family as the prime movers. They were the instigators of most of the surprise parties perpetrated on the pastor. It was at their house that I got good free board for six months, when first I went to Algiers, i. e. until I could secure a satisfactory cook to prepare my meals in the little three-room house I was then renting.

One night after I ate a particularly good supper at their house, Mrs. Colla asked me to play something on their new piano. As she opened the parlor door for me to enter what was my surprise to find the room filled with a smiling and cheering crowd, gathered to celebrate my name's day (feast of St. James). I nearly keeled over, it was such a complete surprise.

There was the reading of a paper, expressive of the people's love and appreciation; songs were sung and lastly I was handed a purse of sixty-five dollars with the warning that it was not for the church but for me to buy a new suit of clothes.

Another time I was decoyed away from the house on some 'fool' errand in order to give the people a chance to gather for a surprise shower of eatables and when I returned there was a crowd in front of the house waiting for me, each one burdened with a basket of good things to eat 'for Father.'

This mission gave me a number of surprises along this line and I cannot tell how deeply I was touched by such thoughtfulness and consideration.

From Algiers I went to start a new parish at Breaux Bridge, La., along the banks of the Bayou Teche, in that part of Louisiana called the Evangeline country.

It took Breaux Bridge to spring a musical surprise on me. I had been away nearly two and a half months in my old home town, Brooklyn, N. Y., having an operation performed and recuperating from it.

The morning after I got back to Breaux Bridge, the house-keeper told me that there were some people over in the church for confession. I had seen people passing the house, going in the direction of the church but it being Saturday I presumed they were going to town that way for the usual week-end purchases.

Arriving at the church from the back which is nearest the rectory, I found no one inside and went to the front door thinking they were visiting there as country people are wont to do. There I found a crowd of people and a band which broke into

the strains of something like 'Hail the Conquering Hero Comes.' I was certainly surprised and pleased because it was a revelation of devotion that was wholly unexpected. After the band delivered itself of its part of the program, Paul Thibodeaux, the prime mover, voiced a sincere welcome and presented me with a purse of money. These were no 'Greeks bearing gifts' but rather loving children endeavoring to show their appreciation and make 'cher pere' feel glad to be back home.

Now, a last word about one of the surprises afforded me at St. Anthony's mission in Memphis, Tenn., where I became pastor after being transferred from the Evangeline country.

My greatest surprise here was the influx of converts into the fold, one hundred and forty-two in about two and a half years, and fine converts, if I do say it myself. The prime mover in this surprising Catholic trend among the Memphis Colored folk, was Dr. James Hose, himself a convert in my time. A whole article could be written about his wholesome influence and tireless zeal for the spread of the Faith. But let me stick to the line of 'children-to-father' surprises and tell of one engineered by my housekeeper (a daughter of the Colla family already mentioned). Knowing that the bed-room furniture was shabby and unfit, she mentioned the fact to some of the congregation. They immediately put heads and hearts and hands together and one day after transacting some business downtown I was surprised, upon returning to the rectory, to find the old stuff out of my bed-room and a fine new suite of furniture in its place, paid for by these helpful members. Everything was done so secretly, quietly and efficiently, as if by magic—the magic of love working through generous hearts.

These are only a few of my experiences along this line and undoubtedly other priests could tell a more thrilling tale of tokens of affection out of the hearts of the faithful. But this account will go to show that the way of the missionary in the Colored mission fields is posted with many signs of love and many sweet and consoling surprises.



St. Augustine's Messenger

March, 1931

CONTENTS

Lenten Thoughts	42
Laymen's Retreats	44
The Society of the Divine Word	46
Ode to Ethiopia	48
Arnold Janssen	49
Those Extras	50
Negro Education	51
The Martyrs of Uganda	52
Briefly	54
Do You Know That	55
Seminary Notes	56

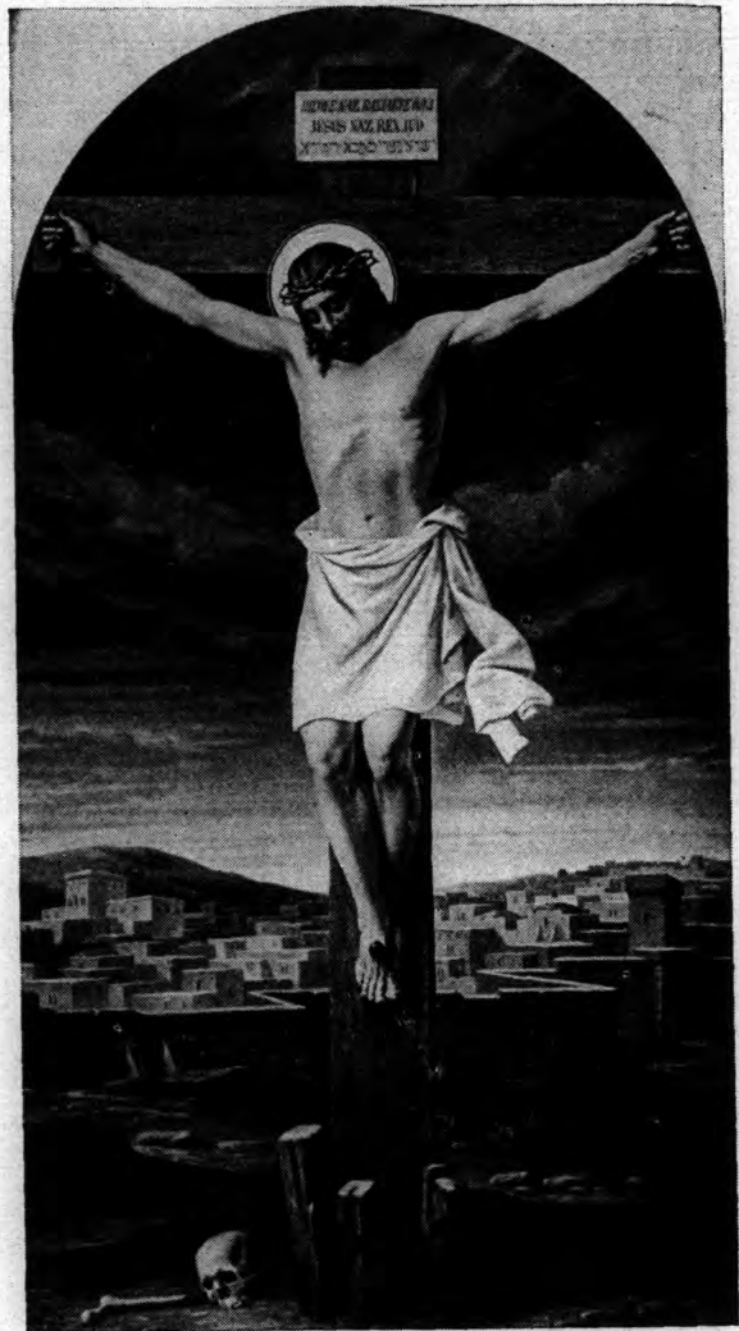


Lenten Thoughts

BY A SEMINARIAN

Was ever battle
won like this,—
Where He that lost
was gaining:
And He that fell
was triumphing:
And He that died
was reigning:
And He that held
the reed of scorn
A sceptre was obtaining?

—Selected



Certain thoughts, when followed to their practical conclusion, have wrought great changes in the life of more than one man. Witness for example the marvelous transformation of Francis Xavier. The burning words of Christ, "What doth it profit a man to gain the whole world and suffer the loss of his own soul?" repeated often to him by Ignatius of Loyola, exercised so profound an influence on him that the one time self-seeking university student became one of the greatest missionaries the world has ever seen.

Lent is rich in such moving ideas, calculated to convert even the worst sinners, if only he will heed them. Let us open our souls then to a few suggested by the liturgy of Holy Mother Church. Who knows, they may be carrying with them a message of primary importance to our own eternal salvation!

"Unless You Shall Do Penance, You Shall All Likewise Perish"

"In many things we all offend." Who is not painfully aware at times of this sad fact! Scarcely a day passes without

our offending Almighty God in one way or the other. And days lengthen into years.

Our future destiny in eternity depends upon our present relations with the Almighty. Consequently Jesus Christ Himself warns us most emphatically to do penance if we have a mind to be saved. This, then, is the purpose of all the various works of mortification either directly imposed or strongly recommended during these holy days of Mother Church. It is good to remember that they are not to be done merely for themselves, but that by expiating our sins and strengthening our virtues through them we may become pleasing to God and thus save our souls. Otherwise they become mechanical, meaningless acts making Lent most miserable and hardly meritorious. Therefore, whatever we do in this regard, not only now but also throughout life, let it be done with the purpose of purifying our souls, of making them more lovable before our Heavenly Father, of working out our eternal salvation.

"Remember Man, That Thou Art Dust, and Unto Dust Thou Shalt Return"

The remembrance of death is so fundamental to right living that Holy Mother Church introduces us into Lent with it. And indeed it is important.

We are not in this world forever. The day will come when each will have to depart from it empty handed except for the good and evil he has done. The state of soul in which we are at death is to be ours for all eternity.

What folly, then, to become so attached to possessions,

pleasures, places, or persons that we bitterly regret to go when God calls us away from them! Why waste a lifetime chasing after fleeting popularity and empty fame, when they both end on this side of the grave? Is it not the height of presumption to expect the grace of repentance at the hour of death, if we persist to remain in sin during life? One thing is certain, if I die in mortal sin, God must cast me into Hell for all eternity. Once I am dead all is over; there will be no second chance.

From now on let us always live in that state in which we wish to be when death comes. Too much depends on this life to go carelessly through it.

"For You Are Bought With a Great Price"

If we keep before our eyes at all times the Sacred Passion of Christ, we will have a most noble and powerful motive to work out zealously our eternal salvation. For, if man thinks highly of things obtained only with much labor and sacrifice, how must our Blessed Lord value our immortal souls, which He has purchased with His own Most Precious Blood! The Son of God willingly exposed Himself to the worst sorts of insults and humiliations and sufferings, not stopping at a most ignominious death on the Cross, for our Redemption. At what a cost to Himself did He satisfy infinite justice and re-open to a sinning race the gate of Heaven!

What base ingratitude would prompt us to make little of our Redemption and expose ourselves anew to the flames of Hell, after Jesus has drawn us

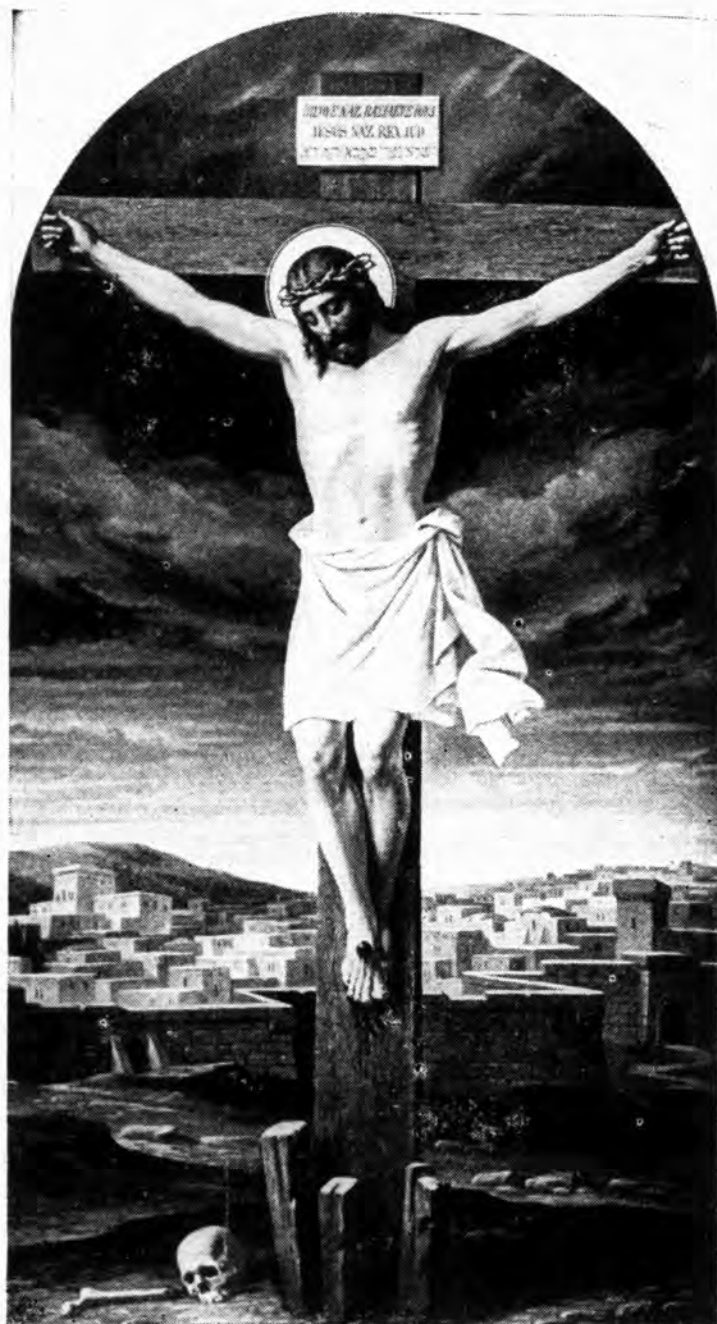
(Continued on Page 59)

Lenten Thoughts

BY A SEMINARIAN

Was ever battle
won like this,—
Where He that lost
was gaining:
And He that fell
was triumphing:
And He that died
was reigning:
And He that held
the reed of scorn
A sceptre was obtaining?

—Selected



Certain thoughts, when followed to their practical conclusion, have wrought great changes in the life of more than one man. Witness for example the marvelous transformation of Francis Xavier. The burning words of Christ, "What doth it profit a man to gain the whole world and suffer the loss of his own soul?" repeated often to him by Ignatius of Loyola, exercised so profound an influence on him that the one time self-seeking university student became one of the greatest missionaries the world has ever seen.

Lent is rich in such moving ideas, calculated to convert even the worst sinners, if only he will heed them. Let us open our souls then to a few suggested by the liturgy of Holy Mother Church. Who knows, they may be carrying with them a message of primary importance to our own eternal salvation!

"Unless You Shall Do Penance, You Shall All Likewise Perish"

"In many things we all offend." Who is not painfully aware at times of this sad fact! Scarcely a day passes without

our offending Almighty God in one way or the other. And days lengthen into years.

Our future destiny in eternity depends upon our present relations with the Almighty. Consequently Jesus Christ Himself warns us most emphatically to do penance if we have a mind to be saved. This, then, is the purpose of all the various works of mortification either directly imposed or strongly recommended during these holy days of Mother Church. It is good to remember that they are not to be done merely for themselves, but that by expiating our sins and strengthening our virtues through them we may become pleasing to God and thus save our souls. Otherwise they become mechanical, meaningless acts making Lent most miserable and hardly meritorious. Therefore, whatever we do in this regard, not only now but also throughout life, let it be done with the purpose of purifying our souls, of making them more lovable before our Heavenly Father, of working out our eternal salvation.

"Remember Man, That Thou Art Dust, and Unto Dust Thou Shalt Return"

The remembrance of death is so fundamental to right living that Holy Mother Church introduces us into Lent with it. And indeed it is important.

We are not in this world forever. The day will come when each will have to depart from it empty handed except for the good and evil he has done. The state of soul in which we are at death is to be ours for all eternity.

What folly, then, to become so attached to possessions,

pleasures, places, or persons that we bitterly regret to go when God calls us away from them! Why waste a lifetime chasing after fleeting popularity and empty fame, when they both end on this side of the grave? Is it not the height of presumption to expect the grace of repentance at the hour of death, if we persist to remain in sin during life? One thing is certain, if I die in mortal sin, God must cast me into Hell for all eternity. Once I am dead all is over; there will be no second chance.

From now on let us always live in that state in which we wish to be when death comes. Too much depends on this life to go carelessly through it.

"For You Are Bought With a Great Price"

If we keep before our eyes at all times the Sacred Passion of Christ, we will have a most noble and powerful motive to work out zealously our eternal salvation. For, if man thinks highly of things obtained only with much labor and sacrifice, how must our Blessed Lord value our immortal souls, which He has purchased with His own Most Precious Blood! The Son of God willingly exposed Himself to the worst sorts of insults and humiliations and sufferings, not stopping at a most ignominious death on the Cross, for our Redemption. At what a cost to Himself did He satisfy infinite justice and re-open to a sinning race the gate of Heaven!

What base ingratitude would prompt us to make little of our Redemption and expose ourselves anew to the flames of Hell, after Jesus has drawn us

(Continued on Page 59)

Laymen's Retreats

REV. G. J. HEFFELS, S. V. D., RECTOR.

There is hardly any danger of saying or writing too much on the utility, the advisability and necessity of lay retreats for the advancement of religious endeavors in our Catholic church. Great effort is indeed being made in all the countries of the Christian world in developing this kind of religious revivals which is widely known as the Retreat Movement. None less than the Holy Father himself has taken an active part in fostering these activities by his Encyclical Letter of December 1929 on Spiritual Exercises.

Why Retreats? Why should people in closed groups separate themselves for a few days from the world, enter the solitude of monasteries or Convents or Seminaries there to listen to a set of sermons on the eternal truths, to meditate, to examine, to plan for the future, to pray and to receive the Sacraments—in fine to make the spiritual exercises?

His holiness Pope Pius XI points out to us that "the most grave disease by which our age is oppressed . . . is **Levity** and **Thoughtlessness**." In consequence of this evil men see only what is earthly, consider what is material and desire what is flattering the senses. "Hence the constant and passionate absorption in external things, . . . that insatiable thirst for riches and pleasures which gradually weakens and extinguishes in the mind of men the desire for more excellent goods and so entangles them in outward and fleeting things

that it forbids them to think of eternal truths and of the Divine laws and of God Himself." (Encycl.) There can further be no doubt that the children of the church as well as the children of this world are more or less affected by this disease.

What could, therefore, be more appropriate in this general calamity than to gather the faithful of the church from the world, to remove them for a while from the poisoned atmosphere of sin and worldliness and to put them into the healthful air of religious surroundings? What could be more beneficial for their souls than to live, as it were, under the very eyes of their Redeemer, to have daily, even hourly conversation with Him, receiving His light, His grace, His very body and soul? What could have a more wholesome and practical influence upon their life than the quiet, undisturbed meditations on the main issues of life, the unprejudiced solution of the questions "**whence**" and "**whither?**" What could be more secure for the children of our age, inexperienced as they are in spiritual things than to form new resolutions for a supernatural life to choose means and ways for the realization of the ideals of that same life under the directive advice and supervision of an expert in spiritual matters, a retreat master?

All this and more the closed retreat affords. Indeed in the happy "Eden" of a retreat house man frees himself from "the bewitching vanity" which "obscureth the good things,"

he begins to appreciate the human life devoted to the service of God; he abhors the turpitude of sin and the ways of the world which lead to sin; he learns to practice self denial, obedience, humility, after the model that is set before him in the life of Jesus Christ; in short, man begins to put off "the old man" of sin and imperfection and, renewing himself in spirit, to put on the "new man" who according to God is created in justice and holiness of truth. (Eph. 4, 22).

The blissful result of a good retreat is that peace and happiness the whole of the human nature is yearning for; it is that interior joy which an exterior world of mishaps and misfortunes can neither touch nor alter; it is that restful satisfaction in the loving possession of God. Who Himself is the exceedingly great reward of the just on earth as well as of the saints in heaven.

Since the true good cannot be restrained to the narrow bounds of the individual who possesses it the retreatant imbued with the spirit and charity of Christ begins to desire to gain other souls for Him Whom he loves. He begins to long that others may share in his own knowledge, appreciation and love of the all-good and merciful God who in the days of retirement had shown him, "how sweet the Lord is." The lay retreats will bring forth those "compact companies of pious laymen who united to the Apostolic Hierarchy by close bonds of charity may help it with active industry devoting themselves to the manifold works and labors of Catholic Action." (Encycl.)

What wonderful treasures are stored up in the spiritual exercises of a retreat. Is it not highly desirable that all classes or groups in the Catholic church as well as the individuals avail themselves of these opportunities?

We are not surprised to see that priests and religious either by custom or rule are compelled to make a retreat every year. Ecclesiastic and religious superiors see the importance or maybe the necessity of these annual exercises for their respective charges for progress and perseverance in the spiritual life. But if there is a necessity or at least advisability of retreats for such as are consecrated to God, what shall we say about the desirability of these exercises for lay people living in the world? They are weaker in faith; they are exposed to greater dangers; they pray less; they have fewer opportunities to think, to meditate, to advance in grace and virtues than priests and religious. They are indeed in dire need of extraordinary means for spiritual recuperation and advancement. Thank God, people begin to realize this as is evidenced by the ever-increasing numbers of those who attend the closed lay retreats. Retreat houses are being built in all parts of the country; religious houses, monasteries, convents and seminaries are being opened at the request of the people to accommodate the retreatants. Not the least nor the last were the colored people to discover the wonderful possibilities that lie in a layman's retreat especially for their leaders in Catholic Action. The subject was thoroughly discussed at the last

(Continued on Page 59)

The Society of the Divine Word

REV. ALPHONSE ELSBERND, S. V. D.

Fifty-seven years ago a German priest was occupied with thoughts and plans of founding a new Religious Society—a Society whose members should, in a special manner, be devoted to the foreign missions. Following the example of the Apostle they, too, were

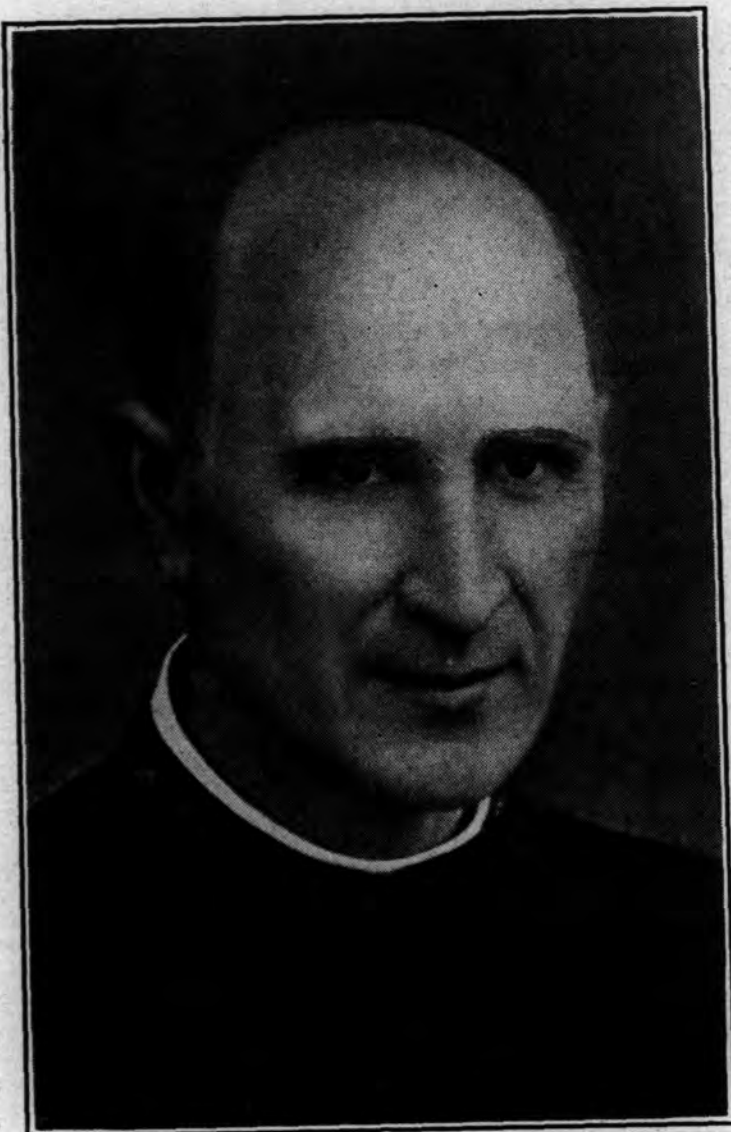
to “go out into the whole world, and preach the Gospel to every creature.” It was a bold plan; people called him a dreamer, a visionary. A wave of hostility against the Catholic Church was sweeping over Germany at that time, so he left his native country and crossed over into Holland. There in a little village, called Steyl, he began in a quiet, unobtrusive way, to lay the foundation of a

world-embracing Society. This man was Arnold Janssen (1837 to 1909) and the Society he founded is known as the Society of the Divine Word.

Small were the means of this humble, unknown priest, but so much the greater his confidence in the power and help

of God. His confidence was not in vain. The little wayside inn which he bought and remodeled to be their first home, has long given way to an imposing set of buildings housing close to 800 persons. The name of the obscure little village has become known

the world over. Year by year the Society has grown so that at the present time it numbers more than 1,000 Priests and 1,400 Brothers. At present there are 46 Preparatory and Major Seminaries, in 15 different countries of the Old and New World, in which approximately 4,000 students and Seminarists are being educated and trained to become Missionary Priests of



VERY REV. WILLIAM GIER, S. V. D.
Superior General of the Society of Divine Word

the Society.

While part of the Priests and Brothers had to stay “at home” to teach and train the students, the Missionaries of tomorrow, and to take care of souls in the more neglected districts (as for example among the immigrants of South Ameri-

ca and the Negroes of the U. S. A.) the others have gone out to carry the saving Message of the Gospel into pagan lands. Twelve large mission districts (a mission district corresponds to a diocese in a Catholic country, though it is generally much larger in area) are under the care of the Society of the Divine Word, in China, Japan, the Philippine Islands, the Dutch East Indies and New Guinea. The pagan population of these districts numbers approximately 35 millions. There are 350 Fathers and 120 Brothers working among them, sacrificing their life for their conversion.

Before the World War the mission district of Togo, Africa, also was in the care of the Society of the Divine Word. More than 50 Fathers and 25 Brothers were working in what was known as one of the most flourishing missions of the world. Due to the changes of the war it passed into other hands.

Following the principle laid down by St. Paul in his letter to the Romans that "before God there is no distinction of Jew or Gentile, of Greek or Roman," and acting in accordance with the wish of the Cath-

olic Church (so clearly enunciated by His Holiness Pope Pius XI, in his Mission Encyclical letter) the Society of the Divine Word has always been anxious to fulfill the wish of the Holy Father in training a native clergy at the earliest opportunity. The Togo mission began, and its first Priest was ordained last year. Several Chinese Priests have become members of the Society and the



VERY REV. BRUNO HAGSPIEL, S. V. D.
*Provincial of the Society of the Divine Word
in the United States*

new Seminary erected at Tsining will soon augment the number of Chinese Divine Word Fathers. On the islands of the Dutch East Indies, far away in the Pacific, a Preparatory Seminary was established four years ago, and already the students number 34. This is the work of a few years, and the future will see an increase of such Seminaries in mission lands, and an ever growing number of native sons who

join the Society—for the Society knows no boundaries of nationality, race or color. To fill the crying need of a Colored Clergy in the United States, the Society of the Divine Word has established St. Augustine's Seminary. It is not a haphazard undertaking of a few adventurers, but a well-thought-out project, in-

(Continued on Page 55)

The Society of the Divine Word

REV. ALPHONSE ELSBERND, S. V. D.

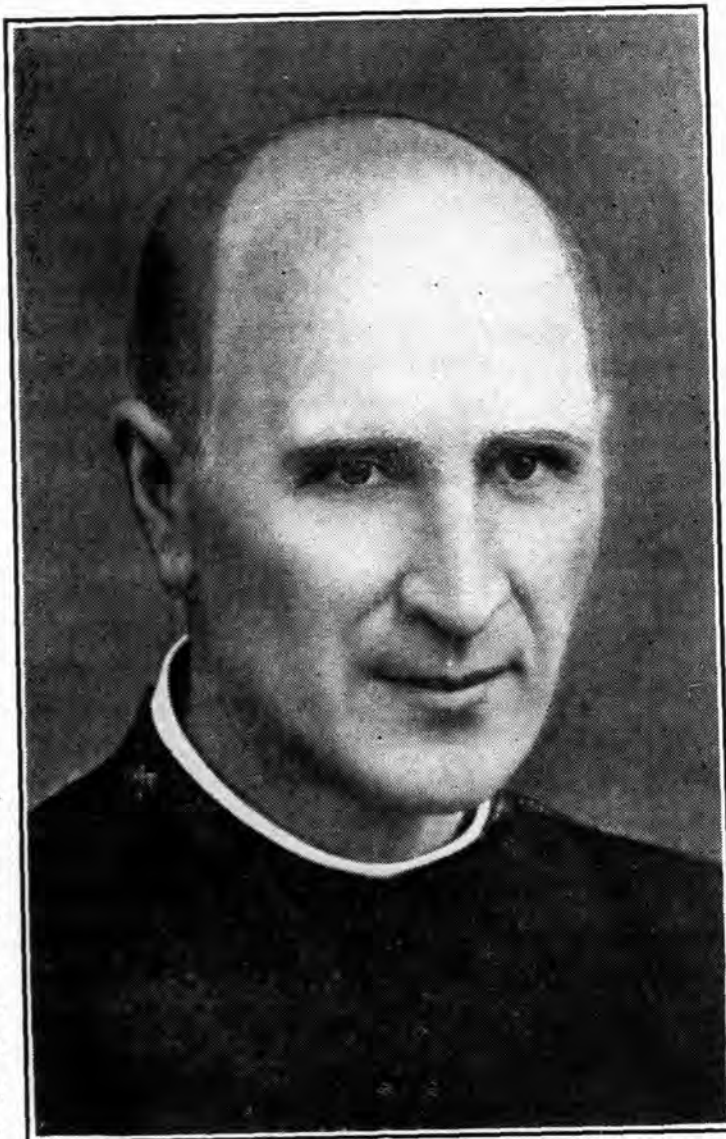
Fifty-seven years ago a German priest was occupied with thoughts and plans of founding a new Religious Society—a Society whose members should, in a special manner, be devoted to the foreign missions. Following the example of the Apostle they, too, were

to “go out into the whole world, and preach the Gospel to every creature.” It was a bold plan; people called him a dreamer, a visionary. A wave of hostility against the Catholic Church was sweeping over Germany at that time, so he left his native country and crossed over into Holland. There in a little village, called Steyl, he began in a quiet, unobtrusive way, to lay the foundation of a

world-embracing Society. This man was Arnold Janssen (1837 to 1909) and the Society he founded is known as the Society of the Divine Word.

Small were the means of this humble, unknown priest, but so much the greater his confidence in the power and help

of God. His confidence was not in vain. The little wayside inn which he bought and remodeled to be their first home, has long given way to an imposing set of buildings housing close to 800 persons. The name of the obscure little village has become known



VERY REV. WILLIAM GIER, S. V. D.
Superior General of the Society of Divine Word

the Society.

While part of the Priests and Brothers had to stay “at home” to teach and train the students, the Missionaries of tomorrow, and to take care of souls in the more neglected districts (as for example among the immigrants of South Ameri-

the world over. Year by year the Society has grown so that at the present time it numbers more than 1,000 Priests and 1,200 Brothers. At present there are 46 Preparatory and Major Seminaries, in 15 different countries of the Old and New World, in which approximately 4,000 students and Seminarists are being educated and trained to become Missionary Priests of

ca and the Negroes of the U. S. A.) the others have gone out to carry the saving Message of the Gospel into pagan lands. Twelve large mission districts (a mission district corresponds to a diocese in a Catholic country, though it is generally much larger in area) are under the care of the Society of the Divine Word, in China, Japan, the Philippine Islands, the Dutch East Indies and New Guinea. The pagan population of these districts numbers approximately 35 millions. There are 350 Fathers and 120 Brothers working among them, sacrificing their life for their conversion.

Before the World War the mission district of Togo, Africa, also was in the care of the Society of the Divine Word. More than 50 Fathers and 25 Brothers were working in what was known as one of the most flourishing missions of the world. Due to the changes of the war it passed into other hands.

Following the principle laid down by St. Paul in his letter to the Romans that "before God there is no distinction of Jew or Gentile, of Greek or Roman," and acting in accordance with the wish of the Cath-

olic Church (so clearly enunciated by His Holiness Pope Pius XI, in his Mission Encyclical letter) the Society of the Divine Word has always been anxious to fulfill the wish of the Holy Father in training a native clergy at the earliest opportunity. The Togo mission began, and its first Priest was ordained last year. Several Chinese Priests have become members of the Society and the



*VERY REV. BRUNO HAGSPIEL, S. V. D.,
Provincial of the Society of the Divine Word
in the United States*

new Seminary erected at Tsining will soon augment the number of Chinese Divine Word Fathers. On the islands of the Dutch East Indies, far away in the Pacific, a Preparatory Seminary was established four years ago, and already the students number 34. This is the work of a few years, and the future will see an increase of such Seminaries in mission lands, and an ever growing number of native sons who

join the Society—for the Society knows no boundaries of nationality, race or color.

To fill the crying need of a Colored Clergy in the United States, the Society of the Divine Word has established St. Augustine's Seminary. It is not a haphazard undertaking of a few adventurers, but a well-thought-out project, in-

(Continued on Page 55)

Ode to Ethiopia

Be proud, my Race, in mind and soul
Thy name is writ on Glory's scroll
In characters of fire.

High 'mid the clouds of Fame's bright sky
Thy banner's blazoned folds now fly,
And truth shall lift them higher.

Thou hast the right to noble pride,
Whose spotless robes were purified
By blood's severe baptism.

Upon thy brow the cross was laid,
And labor's painful sweat-beads made
A consecrating chrism.

No other race, or white or black,
When bound as thou wert, to the rack,
So seldom stooped to grieving;
No other race, when free again,
Forgot the past and proved them men
So noble in forgiving.

Go 'on and up! Our souls and eyes
Shall follow thy continuous rise;
Our ears shall list thy story
From bards who from thy root shall spring,
And proudly tune their lyres to sing
Of Ethiopia's glory.

—Paul Laurence Dunbar.

Arnold Janssen

BY A STUDENT OF CLASS '35

In the annals of history we find recorded the lives of great men, who, having arisen from obscurity, made a name for themselves that has endured through the ages. In profane history, however, we do not find the lives of the greatest men recorded, and for this reason I have chosen to speak of one who is not only near and dear to us but who has made a name in this world that has merited an eternal reward. Him of whom I speak is Arnold Janssen.

"To banish the darkness of sin and the night of heathenism before the light of the Word and Spirit of grace" — this glorious phrase sums up the noble life of Arnold Janssen; of him whose life was one supreme act of sacrifice; of him whom I place above the most learned philosopher, above the most noted scientist, and I would not hesitate to place aside the greatest saint.

When you look over the life

of this grand and noble character you can truly see why I have lauded him so highly. Philosophers dwell on the mysteries of perishable things, he dwelt on the mystery of God's goodness which is his forever. Scientists calculate and formulate laws of the universe which

must be unlearned on the morrow, but he pondered over the mystery of eternal things which are and ever will remain the same. Saints are judged by their intimate union with the Almighty in their striving for perfection. The supreme quality that we find in Father Arnold is his confidence in God. No fifteen minutes passed that he did not raise his mind towards God. So firm was his confi-

dence in Him that it resulted in his founding the Society of the Divine Word, a monument of his toils and tears, his prayers and sacrifices, a reward of the Almighty to him who was tried and proven. When he made known his plans to others he was mocked as a fool. Without money and even with-



VENERABLE ARNOLD JANSSEN
Founder of the Society of the Divine Word

Ode to Ethiopia

Be proud, my Race, in mind and soul
Thy name is writ on Glory's scroll
In characters of fire.

High 'mid the clouds of Fame's bright sky
Thy banner's blazoned folds now fly,
And truth shall lift them higher.

Thou hast the right to noble pride,
Whose spotless robes were purified
By blood's severe baptism.

Upon thy brow the cross was laid,
And labor's painful sweat-beads made
A consecrating chrism.

No other race, or white or black,
When bound as thou wert, to the rack,
So seldom stooped to grieving;
No other race, when free again,
Forgot the past and proved them men
So noble in forgiving.

Go on and up! Our souls and eyes
Shall follow thy continuous rise;
Our ears shall list thy story
From bards who from thy root shall spring,
And proudly tune their lyres to sing
Of Ethiopia's glory.

—Paul Laurence Dunbar.

Arnold Janssen

BY A STUDENT OF CLASS '35

In the annals of history we find recorded the lives of great men, who, having arisen from obscurity, made a name for themselves that has endured through the ages. In profane history, however, we do not find the lives of the greatest men recorded, and for this reason I have chosen to speak of one who is not only near and dear to us but who has made a name in this world that has merited an eternal reward. Him of whom I speak is Arnold Janssen.

"To banish the darkness of sin and the night of heathenism before the light of the Word and Spirit of grace" — this glorious phrase sums up the noble life of Arnold Janssen; of him whose life was one supreme act of sacrifice; of him whom I place above the most learned philosopher, above the most noted scientist, and I would not hesitate to place aside the greatest saint.

When you look over the life

of this grand and noble character you can truly see why I have lauded him so highly. Philosophers dwell on the mysteries of perishable things, he dwelt on the mystery of God's goodness which is his forever. Scientists calculate and formulate laws of the universe which

must be unlearned on the morrow, but he pondered over the mystery of eternal things which are and ever will remain the same. Saints are judged by their intimate union with the Almighty in their striving for perfection. The supreme quality that we find in Father Arnold is his confidence in God. No fifteen minutes passed that he did not raise his mind towards God. So firm was his confi-



VENERABLE ARNOLD JANSSEN
Founder of the Society of the Divine Word

dence in Him that it resulted in his founding the Society of the Divine Word, a monument of his toils and tears, his prayers and sacrifices, a reward of the Almighty to him who was tried and proven. When he made known his plans to others he was mocked as a fool. Without money and even with-

out friends he began his work amid scorn and disdain. But through hardships, pain and endurance God saw fit to reward him who had drunk of the bitter chalice for the sake of souls.

In less than fifty years his spiritual sons had covered every part of the known universe fighting the darkness of sin and paganism as only true soldiers of this noble captain could do. When we look profoundly into matters we must admit that this great Seminary of St. Augustine, which is training us in our holy vocation is the fruit of his toils and labor. Indeed, we owe him a debt of gratitude which we will never be able to pay because we drink of the fullness of his bounty. Never before has such unceasing grace been lavished on us—the privilege of being trained to serve at the altar of God.

With such a character as this for a model

“We should make our lives sublime,
And, departing leave behind us
Footprints on the sands of time;

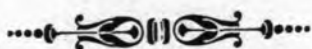
Footprints that perhaps another,
Sailing o’er life’s solemn main,

A forlorn and shipwrecked brother
Seeing, shall take heart again.

Let us then be up and doing,
With a heart for any fate;

Still achieving, still pursuing,
Learn to labor and to wait.”

Let us not only labor, but pray—pray for the day to hasten when Holy Mother Church shall dip her pen into the sacred well of canonization and write upon her immortal altars the name of the disciple, the martyr, the saint — Arnold Janssen.



Those Extras

To the professors in the seminary department a new book is ever a new joy, and since September they have shared this on several occasions. Slowly some of the empty shelves that were discovered in the library sanctum at the opening of the theological department last September, have been leased by useful theological works. First it was Father Provincial who started recommending and befriending patrons, then a good friend in Boston took up the matter in a very practical manner, and in addition, “crumbs” have begun to arrive from various sources.

We call the attention of members of the clergy and friends of our cause to this need, because we feel that there are many “crumbs” (duplicates and works no longer consulted) in private libraries, in regard to which the possessors would be glad to play Santa Claus, if they but knew of our status.... Source books and monographs, as well as recent manuals are sure to find an unoccupied berth. It seems but just, too, on our part to procure a stamp that will preserve the names of the donors indefinitely.

St. Augustine's Messenger

Published quarterly by the Society of the Divine Word at St. Augustine's Seminary, an institution for the education of colored boys for the Priesthood.

Subscription price, 50c per year.

Editor, Rev. Cletus Hodapp, S. V. D.

Entered as second-class matter January 26, 1926, at the Post Office of Bay St. Louis, Miss., under the Act of March 3, 1879.

NEGRO EDUCATION

In the radio address broadcast in connection with the Negro program of American Educational Week, Ray Lyman Wilbur, Secretary of the Interior, stated that the advance of the Negro race with civilization has been phenomenal.

"While in 1860," Secretary Wilbur said, "most Negroes were living in a civilization which was primarily agricultural, and for the most part upon land owned by others, we now have tens of thousands of homes and farms owned by Negroes, and about one-third of them are living in our cities instead of in the rural districts. In fact, the migration of the Negro to the industrial centers has been one of the striking migrations of peoples on this continent. During the last 50 years there has been constant adjustment of the Negro to the new industrial age with its demands that men shall be sorted in accordance with their abilities to do different things."

Only too often one is led to believe that the Negro is not only far inferior in regard to education and mental development but also in native ability. Secretary Wilbur tells us that

the Negro has the natural capacity and that he is constantly adjusting himself to new conditions.

"Education gives elasticity to the individual in meeting changes. The Negro has shown not only capacity but elasticity to a degree that indicates that he will continue to make adjustments to new conditions. The Negro is now making good in all walks of life. Some have attained distinction in law, medicine, dentistry and education. Others have shown good capacity in administration. These leaders in these fields have not only great opportunities but great responsibilities, for it is important that others should follow them.

"Along with the development of these outstanding leaders there has been the general rise in the condition of the masses of the race. Out of these masses must come more leaders. A steady improvement will depend upon the increase of educational opportunity and an increase in the share that the Negro will have in the economic life of our country."

St. Augustine's Seminary is one of many Catholic institutions of higher learning which are doing all in their power to help the Negro advance in his intellectual life. It is training just such leaders of which Mr. Wilbur speaks. Not leaders who will seek to revolutionize the world or even the U. S., but leaders who are Catholic priests; leaders who will teach their people Christ's doctrines of peace and good will; and leaders who will use their acquired education to show to the Negro race that greatest boon of all, the way to eternal salvation.

The Martyrs of Uganda

BY THE RIGHT REV. H. STREICHER, W. F.,

Vicar Apostolic of Uganda.

(Continued From Last Issue)

III. The Stake

On the morning of the eighth day (June 3rd), the executioners to the number of one hundred, grouped themselves before Mukajjanga's hut. Their faces, daubed with red clay, were covered with black stripes made with soot; their heads were bristling with plumes fastened with leather thongs, skins of animals were suspended from their waists, and collars of amulets, and bells on their feet, completed their lugubrious attire. They danced in a circle.

In turn the athletes of Christ advanced with ropes about their necks and their hands bound behind their backs. They were pale, wasted by suffering and hunger, but calm. They walked with heads erect, and their faces were lighted with heavenly joy; they were glad to see one another again, after a long week of seclusion. It was impossible for them to clasp one another's hands, but the expression of their eyes and the tone of their voices said more than any other demonstration. They looked at one another, laughing like children, and to express the sentiments with which their souls were overflowing could find only such expressions as: "Oh, how good God is to us! How well He has taken care of us!" Their joy became jubilation when they beheld Mbagha running towards them and taking his place in their ranks. They surrounded him and congratulated him; "Thou hast vanquished the de-

vil. Our Lord is pleased with thee. Thou art the honor of His Church."

The ceremonial of capital punishment requires that before the deathblow is given the head of the condemned shall be struck lightly with a stick, in order that, according to the general belief, the spirit of the dead man may not encroach upon the spirit of the king after his death. Furthermore, among the privileges belonging to the executioner is that of reserving to himself personally the execution of a condemned man.

The captives one after the other descended the gentle incline leading to the valley, where standing near an acacia tree, Senkole, Mukajjanga's first assistant, awaited them. As they passed before him he fulfilled toward each of them the prescribed rite, allowing three to pass however without touching their heads with the fatal stick. These three were Denis Kamyuka, Simeon Sebuta, and Charles Werabe. Clutching Charles Lwanga by the shoulder, Senhole said to him: "I reserve thee and no other to myself." Charles calmly took leave of his companions: "My friends," he said, "I must remain here, Au revoir. In an hour we shall meet in Heaven."

"Yes," they answered with one voice, "good-bye for a little while, when we shall meet in God."

(Continued from Page 59)



Christian Bravery Was Theirs

The Martyrs of Uganda

BY THE RIGHT REV. H. STREICHER, W. F.,

Vicar Apostolic of Uganda.

(Continued From Last Issue)

III. The Stake

On the morning of the eighth day (June 3rd), the executioners to the number of one hundred, grouped themselves before Mukajjanga's hut. Their faces, daubed with red clay, were covered with black stripes made with soot; their heads were bristling with plumes fastened with leather thongs, skins of animals were suspended from their waists, and collars of amulets, and bells on their feet, completed their lugubrious attire. They danced in a circle.

In turn the athletes of Christ advanced with ropes about their necks and their hands bound behind their backs. They were pale, wasted by suffering and hunger, but calm. They walked with heads erect, and their faces were lighted with heavenly joy; they were glad to see one another again, after a long week of seclusion. It was impossible for them to clasp one another's hands, but the expression of their eyes and the tone of their voices said more than any other demonstration. They looked at one another, laughing like children, and to express the sentiments with which their souls were overflowing could find only such expressions as: "Oh, how good God is to us! How well He has taken care of us!" Their joy became jubilation when they beheld Mbaga running towards them and taking his place in their ranks. They surrounded him and congratulated him; "Thou hast vanquished the de-

vil. Our Lord is pleased with thee. Thou art the honor of His Church."

The ceremonial of capital punishment requires that before the deathblow is given the head of the condemned shall be struck lightly with a stick, in order that, according to the general belief, the spirit of the dead man may not encroach upon the spirit of the king after his death. Furthermore, among the privileges belonging to the executioner is that of reserving to himself personally the execution of a condemned man.

The captives one after the other descended the gentle incline leading to the valley, where standing near an acacia tree, Senkole, Mukajjanga's first assistant, awaited them. As they passed before him he fulfilled toward each of them the prescribed rite, allowing three to pass however without touching their heads with the fatal stick. These three were Denis Kamyuka, Simeon Sebuta, and Charles Werabe. Clutching Charles Lwanga by the shoulder, Senhole said to him: "I reserve thee and no other to myself." Charles calmly took leave of his companions: "My friends," he said, "I must remain here, Au revoir. In an hour we shall meet in Heaven."

"Yes," they answered with one voice, "good-bye for a little while, when we shall meet in God."

(Continued from Page 59)



Christian Bravery Was Theirs

Briefly

"The first project of its character under Catholic auspices and one of the major experiments of its kind in the United States aimed at establishing a farm-owning, self-employing colony of Negroes will be launched by the Cardinal Gibbons Institute, a Catholic school for colored youth at Ridge, Md.

"The undertaking has been made possible by a gift of five farms aggregating 867 acres in the neighborhood of Leonardtown, St. Mary's County, Maryland, to the Institute by J. Goddard Mattingly, a Baltimore lumber merchant. The farms, according to Victor H. Daniel, principal of the institute, will be cut into plots and sold on convenient terms to graduates of the Institute"—*Denver Register*.



A few months ago the Hampton Choir and Quartette, of Hampton Institute, Hampton, Va., visited several European countries in the interest of the Institute, and of educational ideals it stands for, as well as, we believe, for a better understanding of interracial relations. Perhaps, too, the Institute wished to exhibit to their audiences in Europe some very fine talent and art in the lines of music on the part of the American Negro. Certainly the success which greeted this splendid body of young men and women is worthy of note. It is quite probable that the contacts which these singers have made in Europe will in the future, both near and distant, go a long ways towards cultivating interracial, and even international, good will.

Concerning the tour *The Southern Workman* says:

"The Choir gave nineteen public concerts and visited seven European countries . . . In some cities, such as Paris, Berlin and Vienna, large audiences were secured and in each place, as had been hoped, these were made up of worthwhile people. In

Brussels the Belgian Queen was present and led the applause.

"The Quartette sang seventy times in Great Britain. It sang in four large cathedrals and nine other churches. It also sang in twenty public schools and twelve other educational centers including Oxford and Cambridge. There were, besides, twenty-eight other appointments, including several private homes . . . Said the Bishop of Liverpool, where the Quartette sang at two services in the Cathedral: 'By their most delightful singing they commended not only their art but themselves and the people they represent. We shall retain the impression they made which will color all our thoughts of the Negro race and our sympathy with them.'

"The dean of Manchester Dr. Hewlett Johnson, wrote as follows after the service in his cathedral: 'And it is something more than the mere charm of the singing—beautiful though that was—which I want to thank you for. England still has heavy responsibilities throughout the world and amongst people of all languages, colors and ideals. It is then of supreme importance that our democracy, with its growing power, should think and feel sympathetically towards those who come under our influence in distant lands. Could this be better done than by these singers? I still picture them standing up there on the medieval gallery screen against the glorious old roof in the still cathedral and bathed in the soft evening light; I hear those plaintive and moving songs revealing the spiritual depths—deep though simple—of the Negro peoples. Lifted, as they lifted us, on to this level one felt an essential unit which was richer than either element alone. The hundred who heard them felt as I did; who knows where the repercussion of this thing ends? The mission of your singers is greater than you know and perhaps you will permit one who perceives in some measure that greatness to tell you so' . . ."

Do You Know That

Every tenth American citizen is a Negro?

Richard Berry Harrison is the 17th Spingarn Medalist? The Medal is given to Mr. Harrison says *The Crisis*, for the long years of his work as dramatic reader and entertainer, interpreting to the mass of colored people in church and school the finest specimens of English drama from Shakespeare down. He is sixty-seven.

356 Post Offices in the United States bear names of Catholic saints?

118 Missionaries left Canada in 1930 for territories subject to the Sacred Congregation of Propaganda? Of these 74 were assigned to foreign fields and 44 to the Far North of this continent.

Recently a class of forty high school students entered the Christian Brothers' normal school at Glencoe, Missouri? It is believed by the zealous recruiter, Brother Julius, to be the largest number of aspirants ever received into any religious society in the Middle West at one time. Young men who have completed their high school or college course are eligible to enter the order, one of the greatest teaching orders in the Church.

The seventh national convention of the Catholic Students' Mission Crusade will be held at Niagara University near Niagara Falls, N. Y., June 29 to July 2nd?

William Marconi, inventor of wireless, is a Catholic? Under his personal direction the new Vatican City radio station was built.

A Newman club has been organized amongst the students of Howard University at Washington, D. C.? Howard University is an institution of higher learning for colored men and women and is under government patronage. The Newman club

just founded at the university is believed to be the first of its kind ever established in this country.

Some 665,000 pilgrims visited Lourdes in 1930? Probably the full total would exceed this number. There were 404 Americans, 28,000 Belgians, 11,700 from Spain, 11,600 Italians, 6,024 from England, 4,800 Swiss, 4,200 Germans, 3,100 from Holland and 2,005 from Ireland.

The Jesuits in the United States increased 214 in the year 1930? Although the Jesuits in the United States aggregate only about one-fifth of the total number of Jesuits in the world, or 4,200 out of about 21,000, their increase in the past year was 214 or almost half of the total increase of Jesuits in the world, which was about 450.



THE SOCIETY OF THE DIVINE WORD

(Continued from Page 47)

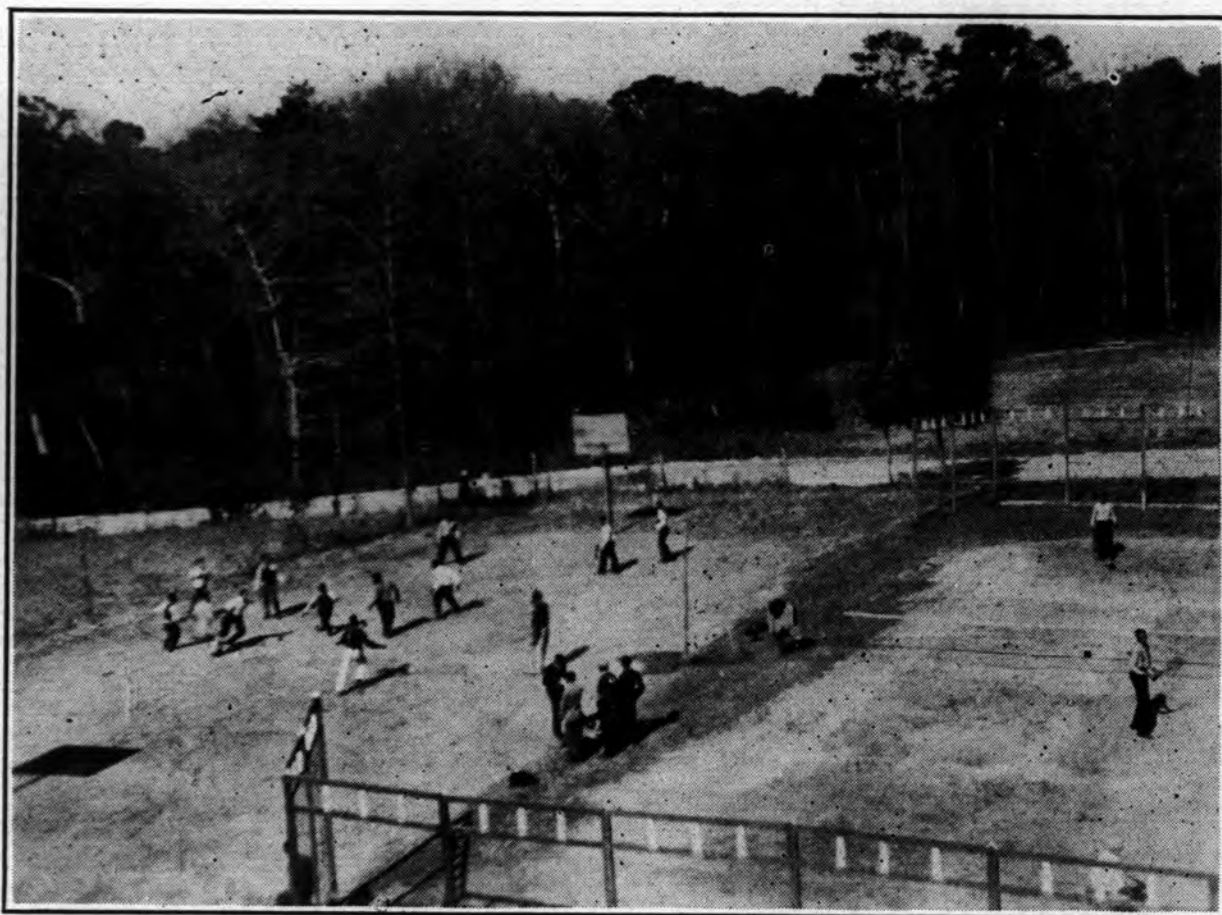
dorsed and backed up by a world-embracing Society. The Seminarian and future Priest, coming out of St. Augustine's, will not stand alone to face the world, the problems and difficulties of his priestly life by himself alone; no, he will be a member of the Society. He will be welcomed in the same way as the Seminarian from Spain or Holland or Poland or China or the Islands of the Pacific is welcomed. They will all be brothers in Christ and sons of the same Society; they will stand shoulder to shoulder, working for the same end, the saving of immortal souls.

SEMINARY NOTES

By the Students of the Class of '31

Radio

Most of our students have become confirmed radio fans. So much so that it is a mystery how even our long-suffering Assistant Prefect (whose room unfortunately adjoins the recreation room and library) can stand the boisterous yelling which greets the humorous sallies of the radio wise-crackers. Possibly he must derive comfort from the regular attendance given to the French school of the Air Course on Saturday afternoons.



Sports

Outdoor recreations vary with the weather. A cold, chilly day with a whistling March wind, is not exactly the best time to be waiting for a fly, back in the outfield. Wherefore basketball on some days, baseball on the others is the general rule. Besides, as we have now added croquet to our list of sports and have acquired sufficient sets for all who wish to play, there is always something doing. The regular thing on Wednesday afternoons, though, is to get out on the baseball diamond and emulate the Captain's attitude towards the Katzenjammer Kids by "socking 'em hard and socking 'em often."

SEMINARY NOTES

Our Scholastics

With the advent of spring our dignified Seminarians have taken to their favorite pastime of gardening. They have been busy preparing the soil around their grounds and transplanting seedlings from our green house, where they had been stored to escape the rigors of winter. Still in spite of all their efforts they have nothing on us in the grand rush back to the farm, since the Minor Seminary too has produced its regular crop of amateur gardeners.



Visitors

Of late we have been honored with a visit from the Blessed Sacrament Sisters and the Holy Ghost Sisters of Biloxi, Pass Christian and Mobile. The former were accompanied by Rev. W. Mulroney, S. S. J., pastor of the neighboring town of Biloxi, and the latter by Rev. S. Sweeney, S. S. J., both great friends of St. Augustine's.

Rev. Francis J. Ostendorf, of Decatur, Ill., accompanied by Mr. Fred Brown, of Chicago, have been sojourning with us in the course of a fishing trip to the South. Many wishes for a pleasant stay at St. Augustine's.

SEMINARY NOTES

By the Students of the Class of '31

Radio

Most of our students have become confirmed radio fans. So much so that it is a mystery how even our long-suffering Assistant Prefect (whose room unfortunately adjoins the recreation room and library) can stand the boisterous yelling which greets the humorous sallies of the radio wise-crackers. Possibly he must derive comfort from the regular attendance given to the French school of the Air Course on Saturday afternoons.



Sports

Outdoor recreations vary with the weather. A cold, chilly day with a whistling March wind, is not exactly the best time to be waiting for a fly, back in the outfield. Wherefore basketball on some days, baseball on the others is the general rule. Besides, as we have now added croquet to our list of sports and have acquired sufficient sets for all who wish to play, there is always something doing. The regular thing on Wednesday afternoons, though, is to get out on the baseball diamond and emulate the Captain's attitude towards the Katzenjammer Kids by "socking 'em hard and socking 'em often."

SEMINARY NOTES

Our Scholastics

With the advent of spring our dignified Seminarians have taken to their favorite pastime of gardening. They have been busy preparing the soil around their grounds and transplanting seedlings from our green house, where they had been stored to escape the rigors of winter. Still in spite of all their efforts they have nothing on us in the grand rush back to the farm, since the Minor Seminary too has produced its regular crop of amateur gardeners.



Visitors

Of late we have been honored with a visit from the Blessed Sacrament Sisters and the Holy Ghost Sisters of Biloxi, Pass Christian and Mobile. The former were accompanied by Rev. W. Mulroney, S. S. J., pastor of the neighboring town of Biloxi, and the latter by Rev. S. Sweeney, S. S. J., both great friends of St. Augustine's.

Rev. Francis J. Ostendorf, of Decatur, Ill., accompanied by Mr. Fred Brown, of Chicago, have been sojourning with us in the course of a fishing trip to the South. Many wishes for a pleasant stay at St. Augustine's.

SEMINARY NOTES

"Box Dei"

Our bell which has been doing faithful service since the founding of the institution, recently suffered some injury to its vocal cords which reduced its sonorous tones to a "still, small whisper." Whereupon Rev. Father Baltes came to our aid with the donation of another, which was soon proudly installed in a new belfrey, erected by our versatile men-of-all-work. Nevertheless owing to the bell's pleasant habit of dropping its clapper now and again, the hebdomadarius pulls the cord from a respectful distance.

Father Christman's Anniversary

The 2nd anniversary of the death of our beloved Founder was commemorated with a Requiem High Mass sung by the student body. On the eve of the 14th, the long awaited portrait of our deceased Father was unveiled in the presence of the student body. It occupies the place of honor in our library, and is a real source of inspiration and encouragement for those who knew and loved him. All praise to the good Sister who perpetuated for us so faithfully, the memory of our beloved Father Christman.

The Thespians

On the 15th of last month the St. Augustine's Dramatic Club staged their annual play for the benefit of their C. S. M. C. Unit. The drama, "Garcia Moreno," was a tragedy in three acts with plenty of politics, and realistic portrayal of life in one of the South American Republics. It also illustrated the life, sterling character, and piety of Garcia Moreno, the best Catholic President who ever directed the affairs of the Republic of Ecuador. Under the guidance of their former Prefect, the Rev. Father Hodapp, S. V. D., the players acted their parts in a way which elicited the admiration of the entire audience.

Breathing Space

There are few things a hard working student enjoys more than a free day. Consequently we were not a little disappointed that the birthdays of both Lincoln and Washington fell on regular week free-days. On the latter occasion, however, Father Prefect announced that the following Monday would be free in honor of the "Father of his Country." Judge if we all shouted!

LAYMEN'S RETREATS

(Continued from Page 45)

convention of the Federated Colored Catholics at Detroit, Mich. The general opinion crystalized in the following resolution: "The Laymen's Retreat Movement is particularly urged by this convention as a divinely given means, especially endorsed by our Holy Father, Pope Pius XI, as a remedy for the evils of the age, through providing means for the spiritual development of Christian leadership. Our men and particularly our officials are urged to make each year a closed retreat where and when possible, and to spread this practice in their respective localities."

However conditions of colored people for making a closed retreat are not quite as favorable as they are for their white brethren in the faith. In order to supply in this embarrassing emergency as much as our own means permit St. Augustine's Seminary most cheerfully enters the ranks of those institutions that open their doors for regular annual retreats and offer their facilities and accommodations to all Catholic laymen.

We therefore extend a cordial invitation to all Catholic colored laymen within the possible reach of Bay St. Louis, Miss., to make their annual retreat at our institution. Come to Bay St. Louis, enjoy the beauty and heathfulness of nature, partake of our hospitality, share the company of Jesus, settle the business of your soul for life and eternity.

(N. B.—The exact time of our two courses of summer retreats will be announced in the next number. Correspondence concerning our retreats is invited.)

LENTEN THOUGHTS

(Continued from Page 43)

away from them with so much personal suffering! The generosity of Heaven should be answered 'by generosity from the children of men. And that means, first of all, the avoidance of all things that will nullify the benefits of Jesus' Sacred Passion in our regard. Therefore, away with sin, that chief enemy of God and man, from this Lent onwards, for we are no longer our own, but Christ's, having been bought with a great price.



THE MARTYRS OF UGANDA

(Continued from Page 52)

A few yards further on the confessors were confronted by the stake, and at the sight of it one of them cried out: "This is where we shall see God," and the others answered: "Yes, here we shall behold Jesus Christ."

Mbaga then took leave of his friend, Denis Kamyuka, saying: "Good-bye Denis, I am going to heaven. This farewell met with no reply, for, as Denis testified later, "Sobs choked my throat and I was overcome with sadness because they would not let me die."

The reed hurdles were then spread out, and each one stretched himself on his own. The executioners tightened the bonds which already held the hands of their victims motionless, bound their feet and legs with ropes, and raising the sides of the hurdles about their bodies they wrapped them in these hurdles and in a shroud. Then blazing faggots were brought to the pyre and ar-

ranged in a line opposite, while one of the executioners, assuming the tone of insolent defiance which the Jewish priests used towards Christ, said to them: "We will roast you to see whether your God in whom you have such great confidence shall come to deliver you." The challenge was instantly taken up: "You may burn our bodies, but not our souls, which will go to Paradise." The voice which spoke thus was that of Bruno Serunkama.

So grief-stricken were the three pages whom the royal favor had spared that the executioners consented to place them also in the hurdles, but instead of placing them beside their companions, they placed them at a distance of some yards from the stake, and to console these confessors of fourteen they promised them to burn them in their turn when the fire should have consumed their elders.

However, Mukajjanga had hoped that his son would eventually deny Christ, but the child had allowed himself to be wrapped in his hurdle. Mukajjanga commanded that he be taken out and brought to him and with feet and arms bound, Mbagá approached and knelt before his father. The latter spoke to him in a low tone, and none of those present could hear what he said, but what none of the witnesses has ever forgotten was the reply of this child, baptized only a week previous: "The king has commanded thee to kill me, I want to die for Christ." The wretched father made a gesture of despair and gave a whispered command to an attendant. Mbagá was led some distance away, where a servant struck him with a club on the back of

the neck. The poor lad crumpled up into a heap, and his body was borne to the stake. All being now ready, fire was applied to all sides of it at once.

The executioners, knives in hand, stood in a line and intoned a chant of victory, shouting at the top of their lungs: "It is not we who kill you, it is our gods who kill you, it is Nende, Mukasa, Kihuba, who are taking revenge for your scorn."

The flames and heat thrown out by the furnace soon obliged them to withdraw to a distance, but when the fire had somewhat subsided they drew near once more and with long poles they heaped up heads, arms, and legs, and upon these still unconsumed remains they piled fresh armfuls of wood.

The holocaust was consumed. The pages who had been spared were taken from their hurdles and brought to the king. As they went they saw by the roadside in the midst of a heap of embers the smoking remains of Charles Lwanga. His torture had been refined, for no one could equal Senkole in the art of making people suffer. Their heroic leader had been burned by a slow fire. His feet were already consumed when the upper part of his body had not been touched by the flame. Senkole had said to him: "Pray to thy God and see whether He will take thee out of this fire," and the martyr had replied: "Unhappy man, thou knowest not what thou sayest. What thou pourest on my feet is cooling water, but take care that the God Whom thou insultest does not one day plunge thee into eternal fire, which will never be extinguished."

(*To Be Concluded*)



St. Augustine's Messenger

June, 1931

CONTENTS

Lauda Sion Salvatorem.....	62
Another Milestone	64
Retreats at St. Augustine's Seminary.....	65
The Need of a Colored Clergy.....	66
Mission News	68
Become a Priest.....	70
Editorial	71
The Martyrs of Uganda.....	72
Briefly	74
Do You Know That.....	75
Seminary Notes	76
Acknowledgements	78





Lauda Sion Salvatorem

Whenever we are reminded in any way of the Blessed Sacrament, we are filled with feelings of heavenly joy, for we always dwell with loving hearts on the stupendous mystery veiled beneath the Sacramental Species. On the occasion of the institution of the Feast of Corpus Christi in 1264, Pope Urban IV requested St. Thomas to write the five Latin hymns for use in the Missal and Breviary on the Feast. These Eucharistic hymns are not only beautiful on account of their smoothness and clearness, but also remarkable for the manner and conciseness with which the doctrine of the Holy Eucharist is expounded.

One of them, the LAUDA SION, is read at the Mass of Corpus Christi and during the Octave. Archbishop Bagshawe called this tremendous poem "a condensed compendium of exact theology." Summarizing the contents of the poem, the *Catholic Encyclopedia* says: "It summons all to endless praise of the Blessed Sacrament of the Altar (lines 1-15); assigns the reason for the commemoration of its institution (lines 16-30); gives in detail the Catholic doctrine of the Sacrament (lines 31-62); shows the fulfilment of ancient types (lines 63-70); prays the Good Shepherd to feed and guard us here and make us sharers of the Heavenly Table hereafter (lines 71-82)."

The translation from the Latin which follows is from the pen of Monsignor Benson:

Laud, O Sion, thy Salvation,
 Laud in songs of exultation
 This thy Shepherd and thy King:
 All thy might in triumph raising
 Praise Him Who surpasses praising,
 Far beyond thine honouring.

Be our theme of high thanksgiving
 Living Bread and source of living
 Set today before us here:—
 Broken at the Supper blessed,
 As by ever mouth confessed,
 For the brethren gathered there.

Laud be lifted, sweet and sounding,
 Ringing from a heart abounding,
 Rising into jubilee!
 Laud in duteous celebration
 Of this Table's consecration
 For such high solemnity.

Lo, the King His Law revises;
 Newer truth from elder rises,
 Newer Law and Paschal rite.
 Ancient truths their room surrender,
 Glows the twilight into splendour,
 Darkness vanishes in light.

That He wrought at supper lying
In remembrance of His dying
Christ hath bid His Church renew;
We the ordinance obeying,
Earthly bread and wine displaying,
Consecrate the Victim due.

Now the sacred truth receiving
We,—the Bread His Flesh believing
And the Wine His Blood to be,
What tho' eye and mind be failing,
Nature's order countervailing—
Grasp by faith the mystery.

Under diverse kinds concealéd
While to sense yet unrevealéd
Lies a wonder all-divine.
Flesh and Blood hath each its token
Yet abides there Christ unbroken
Hidden under either sign.

Perfect to the priest who breaks it,
Perfect in the hand that takes it,
Christ is undivided there.
One or thousands may receive Him
Yet true hearts in truth believe Him
Unconsuméd everywhere.

Good and bad alike partaking
Each, by diverse lot, is making
One to woe and one to weal,
Each from each is set asunder:
Mark the word of grace and wonder—
One to hurt and one to heal.

Thus the Lord His Presence hiding
Dwells in many parts abiding,—
Every soul in Him confiding
Doubts not that the Whole is there.
He the One remaineth ever
Under every part: for never
Aught can Christ from Christ dissev-
er,
Still abiding everywhere.

The Bread of angels, lo! is sent
For weary pilgrims' nourishment;
The children's Bread, not to be spent
On worthless dogs profane;
In types significant portrayed,
Young Isaac on the altar laid,
And paschal offerings duly made,
And manna's fruitful rain.

O Thou good Shepherd, Very Bread,
Jesus, on us Thy mercy shed;
Sweetly feed us,
Gently lead us,
Till of Thy fullness us Thou give
Safe in the land of those that live.
Thou who can'st all, and all dost
know,
Thou who dost feed us here below,
Grant us to share
Thy banquet there,
Co-heirs and partners of Thy love
With the blest citizens above.

Amen.



"I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh, for the life of the world." (John VI, 51, 52.)

Another Milestone

JOSEPH BOWERS, CLASS '31

The long and arduous years of study and striving after perfection, which fall to the lot of every candidate for the holy priesthood, are marked by certain outstanding events which serve as so many milestones along the path leading to the altar. The successive attaining to each of these milestones is a great encouragement to the student and a fine incentive to further effort. As his goal appears ever nearer and nearer to view, he realizes that his days of preparation are steadily if slowly drawing to an end. He puts his best foot foremost in an endeavor to be as worthy as possible of his great vocation.

Graduation, which brings every college student to the parting of the ways and calls for the definite choice of a state of life, is a momentous time in the career of the colored seminarian. Thereafter he is to take up earnestly what St. Paul calls the business of his life — his own sanctification — and gird himself to labor continuously with a fixed idea before him. He knows that the life of the religious missionary is no bed of roses but beset with all manner of difficulties which will test the very metal and fibre of his soul. These however, all pale into insignificance when he considers the glorious ideal which is his—the saving of souls for Christ by the conversion of his own race. However he is well aware that diligent and constant preparation for his future life is an absolute necessity, if he is to be a successful laborer in the vine-

yard of the Lord. For if knowledge is of such importance to the man of the world how much more is it to the priest who is to be all things to all men, and whose lips are to furnish the words of life, the bread of hungry souls longing for the truth and light.

Besides, the colored priest is to be in a special manner the leader of his people. He is to save them from entering into the false folds, and embracing the false religions of those who spare no means to make proselytes and swell the number of their professed following, in spite of the fact that they have strayed away from the true Faith and have nothing substantial to offer. He is to save the members of his own race from bartering their priceless souls for the fleeting reward which opposing sects offer to all who follow their precepts, or from embracing the ideas of those who would lead the Negro to believe that there is no God, and that he must seek redress for all wrongs done him after his own fashion, whether this fashion be in conformity with the tenets of Christianity or not.

Realizing then the importance of this knowledge, the graduates of class '31 have chosen as their motto "*Non scholae sed vitae*," thus manifesting their intention of making all knowledge acquired in the classroom a means of preparation for their future apostolate. They ask for the prayers of all friends and well-wishers for the successful continuance of their religious vocation in the coming year.



OUR 1931 GRADUATES

STANDING: Walter Bowman, Joseph Bowers, Xavier Taylor, Woodson Andrews, George Chachere; SEATED: Royal Leo Woods, Rev. Theo. Koeller, S.V.D., Prof. of Latin and Greek, John Doffeney.

Retreats At St. Augustine's Seminary

Bay St. Louis, Miss.

To make a Retreat means to withdraw for a short period of time from the hustle and bustle of the world, from the cares and troubles of life, and from one's family and friends in order to busy oneself exclusively with the 'ONE THING NECESSARY', the salvation of one's immortal soul.

The Seminary at Bay St. Louis, Mississippi, extends a cordial invitation to all colored Catholic laymen to avail themselves of the natural and supernatural benefits of a Retreat, by coming here and spending a few days in solitude and prayer, and in serious thought on the affairs of our salvation and the means to secure it.

DATES OF THE RETREATS.

Two terms of Retreats will be given this summer.

- I. July 30—Aug. 2.
- II. Aug. 6—Aug. 9

Please Note Well

1. The Retreats start at 7 P. M. on Thursday and close on Sunday morning.
2. Bay St. Louis is on the Louisville and Nashville Railroad, fifty miles from New Orleans, La., and eighty-five miles from Mobile, Ala. All trains stop at Bay St. Louis.
3. Room and board are provided. An offering of \$5.00 will take care of expenses for board and lodging.
4. Apply as soon as possible, and please state clearly which of the Retreats you wish to attend.

Another Milestone

JOSEPH BOWERS, CLASS '31

The long and arduous years of study and striving after perfection, which fall to the lot of every candidate for the holy priesthood, are marked by certain outstanding events which serve as so many milestones along the path leading to the altar. The successive attaining to each of these milestones is a great encouragement to the student and a fine incentive to further effort. As his goal appears ever nearer and nearer to view, he realizes that his days of preparation are steadily if slowly drawing to an end. He puts his best foot foremost in an endeavor to be as worthy as possible of his great vocation.

Graduation, which brings every college student to the parting of the ways and calls for the definite choice of a state of life, is a momentous time in the career of the colored seminarian. Thereafter he is to take up earnestly what St. Paul calls the business of his life — his own sanctification — and gird himself to labor continuously with a fixed idea before him. He knows that the life of the religious missionary is no bed of roses but beset with all manner of difficulties which will test the very metal and fibre of his soul. These however, all pale into insignificance when he considers the glorious ideal which is his—the saving of souls for Christ by the conversion of his own race. However he is well aware that diligent and constant preparation for his future life is an absolute necessity, if he is to be a successful laborer in the vine-

yard of the Lord. For if knowledge is of such importance to the man of the world how much more is it to the priest who is to be all things to all men, and whose lips are to furnish the words of life, the bread of hungry souls longing for the truth and light.

Besides, the colored priest is to be in a special manner the leader of his people. He is to save them from entering into the false folds, and embracing the false religions of those who spare no means to make proselytes and swell the number of their professed following, in spite of the fact that they have strayed away from the true Faith and have nothing substantial to offer. He is to save the members of his own race from bartering their priceless souls for the fleeting reward which opposing sects offer to all who follow their precepts, or from embracing the ideas of those who would lead the Negro to believe that there is no God, and that he must seek redress for all wrongs done him after his own fashion, whether this fashion be in conformity with the tenets of Christianity or not.

Realizing then the importance of this knowledge, the graduates of class '31 have chosen as their motto "Non scholae sed vitae," thus manifesting their intention of making all knowledge acquired in the classroom a means of preparation for their future apostolate. They ask for the prayers of all friends and well-wishers for the successful continuance of their religious vocation in the coming year.



OUR 1931 GRADUATES

STANDING: Walter Bowman, Joseph Bowers, Xavier Taylor, Woodson Andrews, George Chachere; SEATED: Royal Leo Woods, Rev. Theo. Koeller, S.V.D., Prof. of Latin and Greek, John Doffeney.

Retreats At St. Augustine's Seminary

Bay St. Louis, Miss.

To make a Retreat means to withdraw for a short period of time from the hustle and bustle of the world, from the cares and troubles of life, and from one's family and friends in order to busy oneself exclusively with the 'ONE THING NECESSARY', the salvation of one's immortal soul.

The Seminary at Bay St. Louis, Mississippi, extends a cordial invitation to all colored Catholic laymen to avail themselves of the natural and supernatural benefits of a Retreat, by coming here and spending a few days in solitude and prayer, and in serious thought on the affairs of our salvation and the means to secure it.

DATES OF THE RETREATS.

Two terms of Retreats will be given this summer.

- I. July 30—Aug. 2.
- II. Aug. 6—Aug. 9

Please Note Well

1. The Retreats start at 7 P. M. on Thursday and close on Sunday morning.
2. Bay St. Louis is on the Louisville and Nashville Railroad, fifty miles from New Orleans, La., and eighty-five miles from Mobile, Ala. All trains stop at Bay St. Louis.
3. Room and board are provided. An offering of \$5.00 will take care of expenses for board and lodging.
4. Apply as soon as possible, and please state clearly which of the Retreats you wish to attend.

The Need of A Colored Clergy

REV. ALPHONSE ELSBERND, S. V. D.

One mark of the true Church is that she is Catholic, or, in other words, universal. As Christ died for all, so also must the Church which He founded to save souls, be for all without exception. With God there is no distinction of race, nationality or color. Indeed, one common bond unites all mankind, for have we not the same ancestry and does not each human being have an immortal soul, created to the image and likeness of God, a soul which must be saved?

"Go ye into the whole world, teach ye all nations, baptizing them", is the program of work which the Divine Saviour mapped out for His Apostles and their successors. The Catholic Church has ever been conscious of this divine command, so that since the time of St. Paul there have ever been brave men and women who willingly left home and all in order to devote themselves to the spreading of the Gospel.

The work of the missionary is finished, once the Church has been established among the nation or race. He only sows the seed; once the Church has begun to flourish, *a native clergy should be ready to carry on the work* and bring it to completion. That is clearly the will of God, Who intends His Church to be universal, before Whom there is no favored race or na-

tion. Such has been the practice since the time of the Apostles, who themselves ordained men in every Church they founded. In the early centuries the Church was truly universal, for among her Priests, Bishops, and Popes we find Greeks and Romans, Africans and Asiatics, converted Jews, Syrians, and Goths. United in the same Brotherhood in Christ, they made no distinctions of color or nationality. Such is clearly the wish of the Church today, and it has been expressed in numerous Papal Encyclicals and letters. Again and again our Holy Father, as well as his predecessors, have urged that Seminaries be built as soon as possible in every land, so that young men of every race and nation may become Priests, to dedicate their lives to the service of God and of their own race. Suffice it to quote the words of Pope Benedict XV: "As the Catholic Church is foreign to no race, so should every race yield its own sacred ministers."

Splendid progress has been made in late years. It might be a surprise to know that China and Indo-China have at present nearly 2000 native sons ordained and working among their own people with splendid success. In India about 1500 native priests are working side by side with the foreign missionaries. Africa, though evangel-

ized only in recent years can boast of more than 200 of her native sons in the ranks of the clergy. In order to give, as it were, the final stamp of approval, the Holy Father has repeatedly consecrated native Bishops, notably six Chinese Bishops in 1926 at one time, and just a few months ago the first African Bishop.

St. Augustine's Seminary was founded eleven years ago for the purpose of educating and training colored boys and young men for the priesthood. Undoubtedly God calls them also; His voice is heard also by them, 'Come, follow Me.' Their youthful hearts too, are enkindled with holy love and zeal; they too would gladly 'leave all to follow the Master and become fishers of men', as did Peter, and John, James and Andrew, and the others. And as the Apostles, so they too would conquer worlds for Christ—not conquering them with force of arms and bloodshed, but with the word and power of God—not ruling them with an iron hand, but working quietly for the salvation of their immortal souls.

Such is the holy ambition of many a Negro youth; should it not be made possible for him to serve his God at the altar, and to work for the salvation of his own race? A Seminary for colored priests had long been a crying need. Apart from the fact that colored young men have a *right* to become Priests of God, there is also a need for them, for who will be better able to understand their own

race than they? Who will be able to help them, to lead them onward towards true progress, if not *their own* leaders?

The Negro youth who receives his training and education in a Seminary will as a Priest of God, be a true leader of his people—not a blind leader, or a false prophet, who leads the multitudes to ruin. For the Priest is trained in all the wisdom of the Catholic Church—a wisdom which combines the knowledge that God himself has revealed to mankind, with the experience of centuries.

Above all, by ordination he is invested with the power from on high—a God-given power that can work wonders and miracles unseen by the human eye. What can there be greater, what more noble, than to consecrate one's life to the service of God and to the welfare of one's fellowmen? To serve God at the altar, to be a leader in the advancement of the race, to be a saver of immortal souls . . . , that is the highest, the most noble vocation on earth.

What if difficulties are ahead and the path be steep and thorny? True greatness has never been achieved in an easy chair. Great things are not accomplished by daydreaming. He who is strong enough to mount in the face of obstacles, will achieve greatness and glory; above all he will obtain the imperishable glory and the hundredfold reward which the Master has promised to those who 'leave all to follow Him'.

SILVER JUBILEE Vicksburg, Miss.

Twenty-five years have passed since the Society of the Divine Word began its active missionary work among the colored people in the South. Rev. Aloysius Heick S. V. D., who went to his eternal reward only last year, came to the South in 1905 and soon after, in 1906, he established the first mission station of the Society at Vicksburg. Gradually this seedling grew, until now it is a flourishing parish.

On the feast of Saint Blaise, February 3rd, the Jubilee was solemnly celebrated. His Excellency, Right Reverend Richard O. Gerow, D. D., Bishop of Natchez, pontificated at the Solemn High Mass. The inspiring sermon was preached by the Rev. John Hoenderop, S. V. D., who duly lauded all who had worked there, praising their untiring zeal in the conversion of the colored race in that section.

In the evening the Reverend Pastor, Francis Tetzlaff, S.V.D.

had another program arranged, at which the principal speaker was the Superintendent of Colored Schools in Vicksburg.

Of special note was the harmonious singing of the school children both at the Mass in the morning and at the evening program. They have received a special course in voice culture from one of the Sisters who is a trained vocal teacher.

Among the many partaking in the Jubilee celebration were six Fathers S. V. D., from various mission stations of the Society in the South, and other Reverend Fathers from the diocese.

FIRE LOSS \$1,300 North Little Rock, Ark.

On Sunday, March 1st, fire caused considerable damage in the sacristy of Saint Augustine's church. The Rev. Joseph H. Harmon, S. V. D., pastor, said the fire originated from charcoal that had been kindled by a Mass server for Benediction after the last Mass.

The boy acting without instruction was soon informed by the pastor that the Benediction should take place at four o'clock in the afternoon. The little cake of



St. Mary's, Vicksburg, Miss.



ST. BARTHOLOMEW'S CHURCH, LITTLE ROCK, ARK.

coal just laid on the charcoal lighter was at once taken and placed back by the server into the charcoal box beneath a dresser. No one was aware of the spark that already adhered to the coal.

The dresser with its four drawers filled with linen and vestments was the first victim not of a blaze, but of the smouldering burning process causing an immense smoke. Even this brought about a great damage to the beautiful priestly vestments, fabrics of China, France and Germany, presenting a value of more than one thousand dollars. The complete loss is figured at \$1,300.

— :: —

DEDICATION OF ST. BARTHOLOMEW'S CHURCH Little Rock, Ark.

The Catholic mission work for the colored in Little Rock was begun some twenty-five

years ago in a very modest frame structure which was soon outgrown. A two-story brick combination church-school building was later erected on the property now occupied by St. Bartholomew's on 16th and Marshall Streets. Due to the fact that the building was placed on shifting ground, it is now unfit for use. Across the street from the old structure the new church, a neat frame edifice, has lately been erected, under the direction of the present pastor, Rev. Conrad Kinder S. V. D., formerly a professor at Saint Augustine's.

As Bishop Morris remarked in the dedication sermon: "The church has no apology to make to any church for colored in the diocese of Little Rock." The new St. Bartholomew's is truly more than was expected by all interested and has received the honest compliments of clergy and laity.

(Continued on Page 79)

Mission News

SILVER JUBILEE Vicksburg, Miss.

Twenty-five years have passed since the Society of the Divine Word began its active missionary work among the colored people in the South. Rev. Aloysius Heick S. V. D., who went to his eternal reward only last year, came to the South in 1905 and soon after, in 1906, he established the first mission station of the Society at Vicksburg. Gradually this seedling grew, until now it is a flourishing parish.

On the feast of Saint Blaise, February 3rd, the Jubilee was solemnly celebrated. His Excellency, Right Reverend Richard O. Gerow, D. D., Bishop of Natchez, pontificated at the Solemn High Mass. The inspiring sermon was preached by the Rev. John Hoenderop, S. V. D., who duly lauded all who had worked there, praising their untiring zeal in the conversion of the colored race in that section.

In the evening the Reverend Pastor, Francis Tetzlaff, S.V.D.

had another program arranged, at which the principal speaker was the Superintendent of Colored Schools in Vicksburg.

Of special note was the harmonious singing of the school children both at the Mass in the morning and at the evening program. They have received a special course in voice culture from one of the Sisters who is a trained vocal teacher.

Among the many partaking in the Jubilee celebration were six Fathers S. V. D., from various mission stations of the Society in the South, and other Reverend Fathers from the diocese.

FIRE LOSS \$1,300 North Little Rock, Ark.

On Sunday, March 1st, fire caused considerable damage in the sacristy of Saint Augustine's church. The Rev. Joseph H. Harmon, S. V. D., pastor, said the fire originated from charcoal that had been kindled by a Mass server for Benediction after the last Mass.

The boy acting without instruction was soon informed by the pastor that the Benediction should take place at four o'clock in the afternoon. The little cake of



St. Mary's, Vicksburg, Miss.



ST. BARTHOLOMEW'S CHURCH, LITTLE ROCK, ARK.

coal just laid on the charcoal lighter was at once taken and placed back by the server into the charcoal box beneath a dresser. No one was aware of the spark that already adhered to the coal.

The dresser with its four drawers filled with linen and vestments was the first victim not of a blaze, but of the smouldering burning process causing an immense smoke. Even this brought about a great damage to the beautiful priestly vestments, fabrics of China, France and Germany, presenting a value of more than one thousand dollars. The complete loss is figured at \$1,300.

— :- —

DEDICATION OF ST. BARTHOLOMEW'S CHURCH Little Rock, Ark.

The Catholic mission work for the colored in Little Rock was begun some twenty-five

years ago in a very modest frame structure which was soon outgrown. A two-story brick combination church-school building was later erected on the property now occupied by St. Bartholomew's on 16th and Marshall Streets. Due to the fact that the building was placed on shifting ground, it is now unfit for use. Across the street from the old structure the new church, a neat frame edifice, has lately been erected, under the direction of the present pastor, Rev. Conrad Kinder S. V. D., formerly a professor at Saint Augustine's.

As Bishop Morris remarked in the dedication sermon: "The church has no apology to make to any church for colored in the diocese of Little Rock." The new St. Bartholomew's is truly more than was expected by all interested and has received the honest compliments of clergy and laity.

(Continued on Page 79)

Become A Priest

FRATER MAURICE ROUSSEVE, S. V. D.

Are you seeking distinctive service in the army of a great and glorious King?

The army of Christ's noble priests is always ready to welcome zealous newcomers into its ranks.

Do you long to join the company of the great and good men of antiquity and all succeeding ages?

The host of holy priests of the Most High numbers some of the noblest souls of all times.

Do you feel yourself able and generous enough to make the supreme sacrifice for God and your fellowman?

The holy priesthood offers you sacrifices enough to satisfy your every desire of heroism and charity.

Do you dream of doing something worth while in this world of life and action?

The true priest of God doing his simple duty will leave a mark for all eternity upon the souls of the children of men.

Do you seek a lasting reward for all your labors on earth, such that neither time nor men nor Hell itself can ever despoil you of?

For those that bid good-bye to the world and its pleasures, their dear ones and home and possessions for Jesus' sake, Christ Himself promises a hundredfold already in this world and life eternal in the next.

Do you wish to follow Christ in His mortal life of sacrifice that began with a crib in Bethlehem and ended with the Cross on Calvary, that you may be crowned glorious and immortal with Him in Heaven?

Then become one of His holy priests.

St. Augustine's Messenger

Published quarterly by the Society of the Divine Word at St. Augustine's Seminary, an institution for the education of colored boys for the Priesthood.

Subscription price, 50c per year.

Editor, Rev. Cletus Hodapp, S. V. D.

Entered as second-class matter January 26, 1926, at the Post Office of Bay St. Louis, Miss., under the Act of March 3, 1879.

Editorial

There are certain events in the lives of all men, which in the eyes of others may appear most insignificant. To him, however, who has his goal in view they mean as much as crossing the Rubicon meant to Caesar.

Graduation for most individuals is only a passing from school out into the world, so that this event in itself holds little for them. But for those who are completing their college course at St. Augustine's, it means that they are about to pass on to something far better than the world can offer.

This is the fourth time in the brief history of St. Augustine's that a class of graduates are passing its portals. They have only finished the preliminaries and they are now going forth—but not into the world. The students at this training camp are being prepared for the holy priesthood and now the graduates go to prepare their souls more intimately for that high dignity. For two years they will labor to form and mold their whole self after the Divine Model, the Eternal Priest, so that they may the more efficaciously work for the spread of God's kingdom on earth by

the conversion of the Negro race to the one true fold.

What the priesthood means to every man, but especially to the colored aspirant is excellently expressed in the letter of the Board of Directors of the Negro and Indian Missions, which Board is composed of His Eminence, Dennis Cardinal Dougherty, His Eminence, Patrick Cardinal Hayes, and His Excellency, Michael J. Curley, D. D.

"The first and the chief means which the Church has of bringing the Saviour's light, and life, and love to men, is the priesthood, for with it go the Holy Mass, the Sacraments, the living word of God, the other ministrations of the pastoral office. . . . Christ . . . raises up for her the men to whom this ministry and these sanctifying powers are entrusted."

Further on in the letter we read:

"The annual harvest of conversions is more than three thousand souls. . . This number of Negro Catholics is large, if the fewness of the laborers be considered. But it is small, if contrasted with the multitudes outside the Church—twelve millions."

How easily the number could be increased if we could only year after year place priests of the colored race amongst their own! What we need, then, is more colored vocations to the priesthood. God gives the vocation but He expects us also to give the necessary support to assist all who wish to follow out this vocation. To quote again from the appeal of the Board of Directors:

"The harvest indeed is great, but the laborers are few." (Mt. IX, 37). These words are not merely a description, they are in this case also a reproach; and it falls, not upon the laborers, but upon the Catholics of this country. Many apostolic men offer themselves, but the Church is unable to maintain them and, therefore, cannot send them into the field which is ready for many harvesters."

The Martyrs of Uganda

BY THE RIGHT REV. H. STREICHER, W. F.,
Vicar Apostolic of Uganda.

(Continued From Last Issue)

IV. Other Martyrs in the Provinces

Kalembe Mulumba was baptized under the name of Matthias on May 8, 1882. He was then forty-five years old, married and the father of a child. He was the chief of Kirumba, whence the appellation of Mulumba, by which he was better known than by his family name of Kalembe. Such a radical change as took place in Matthias after his baptism is rarely seen. He performed the duties of assistant judge in the court of Mukwenda, the chief of the province.

In 1886 the neophytes were still few at Mityana, the most prominent after Matthias being Luke Banabakintu, who had been baptized on the same day with him, and Noe Mawaggali, baptized in November, 1885. The last named, a young man as gentle as a lamb, followed the trade of potter. Both of them were destined to martyrdom.

In May, 1886, Mukwenda, the chief of the province, was urgently summoned by the king, and at the same time the rumor of the approaching extermination of all Christians was circulated through the villages. Matthias Mulumba and Luke Banabakintu, designated to form part of Mukwenda's escort, said good-bye to their families as though this good-bye must be the last. Mukwenda and his escort reached Mengo, the capital, when the general persecution broke out. Mwanga, not content with delivering to the executioners the

choicest of his pages, commanded a pagan chief named Mbugano to go to Mityana and exterminate all who called themselves Christians. For the sake of good form Mbugano, before acting, wanted to inform the chief of the province, and on that very day, May 26th, he went to Mengo, where he knew he should meet Mukwenda. There he learned also of the presence of two Christians and caused their arrest.

Matthias and Luke were put in chains, their feet and hands locked between pieces of wood, and their necks thrust into a yoke. At night Bwagu, sent by Mukwenda's cup-bearer, brought them something to eat. "The two prisoners," he said later, "seemed not to be suffering, they were talking so cheerfully and joking over their instruments of torture. As they could move neither their hands nor their feet they asked me to feed them, which I did as a mother feeds her child which she has just weaned. I rolled the cooked bananas between my fingers and made balls which I put in their mouths. They laughed at their predicament and thanked me effusively."

The next morning Mbugano came to take them to the prime minister, who, having left Muryunyu very early, had reached his residence at Mengo. The examination lasted less than five minutes. Matthias Mulumba and Luke Banabakintu were condemned to death. The two

confessors emerged from the pretorium radiant.

Charles Lwanga and his companions had slept that very night on the neighboring hill at Kampala and were on the way to their place of martyrdom. In order to join them it was necessary to make haste, and Mukajjanga ordered their immediate departure. But when they reached Kampala Matthias seated himself and addressed the executioners: "I am one of Mukwenda's men," he said, "the king does not know me and I have no one at court to plead my cause. Hence I have no hope of respite or pardon. What is the use of going any farther? Kill me here."

When Mukajjanga was informed of this, he exclaimed: "So he does not want to go any farther? Cut off his legs and his arms, cut them off!" And so it was done. The arms were first cut at the wrists, then at the elbows, and the legs at the knees. The executioners charged with the task afterwards related that, while their hatchets were entering the flesh and breaking his bones, Matthias did not utter a complaint but only moaned: "My God, my God!"

If we are to believe these monsters (and who is to be believed it if not they who were sole eye witnesses?), their victim's impassivity annoyed them and from his breast and back they cut long strands of flesh which they burned under his eyes. In order to prolong his agony they made use of a device known to them, and frequently employed, of compressing the veins and arteries and thus stopping the flow of blood. Three days later a native who was passing the place heard a



The Martyrs in Glory

voice moaning "water, water!" It was Matthias, repeating the "I thirst" of Christ on the cross. The traveller drew near, but at the sight of this bleeding fragment which no longer had human form he was seized with horror and fled.

God, who had done nothing to wrest Matthias from the cruelty of the executioners, intervened when he had ceased to live, and permitted neither wild beasts nor birds of prey to touch what remained of the body of His heroic servant. Thus some weeks later the missionaries were able to find and recover the bones of him who by the innocence and austerity of his life, as well as by the atrocity of his sufferings, seemed the most beautiful flower in the crown of the martyrs of Uganda.

At the moment of leaving his companions, Matthias had said: "Luke, farewell until we meet again. We shall see each other

(Concluded on Page 80)

Briefly

The Tuskegee Normal and Industrial Institute, Tuskegee Institute, Alabama, celebrated its fiftieth anniversary in April of this year. The institute was founded by Dr. Booker T. Washington, a former slave. In the words of Dr. Moton, Principal of the Institute, 'Tuskegee from its foundation has intensified and glorified working with the hands more than any other institution and this through the efforts of Booker T. Washington. Most schools have followed the example of Tuskegee, and today there are few educational institutions, which do not have some type of work with the hands. This includes home economics and industrial arts of various kinds. All of it is the work with the hands directed by the head and controlled by the heart.'

A feature of the celebration was a broadcast program on April 14th, on which occasion President Hoover, Dr. Harry A. Garfield, President of Williams College, and Dr. R. R. Moton, spoke over the air in the nation-wide hook-up.

The following excerpt is from the speech of Dr. Garfield: 'If we would save ourselves we must seek, each in his own way, to cultivate our best gifts, and Tuskegee, under the leadership of Dr. Moton, is moving toward the goal that marks the beginning of the end of a long and weary journey for the Negro race.'

'What the special gift of the Negro is we cannot tell. We can only point vaguely. You must find it for yourselves, and if you find it and the white man develops also his spiritual gifts, you will discover that the Negro and the white man can and will work side by side, each praising the work of the other, each contributing his share to the progress of the world, not one above and one below, but side by side.'

Dr. Moton paid a fitting tribute to the founder, Dr. Booker T. Washington. Among other things, as follows: 'By his life and work Booker T. Washington not only added emphasis and dignity to a new educational idea, but he set in motion a great moral and spiritual force that transcends any pedagogical principle, a

force that operates at the base of all human relationships.

'It has been said of him that on these barren hills he made two blades of grass grow where one grew before. But he did also what was of much greater importance—he was able by tact and wisdom, self-sacrifice, and a patient courage to make two friends where there had been two enemies before. He did more than any other man to make this nation, North and South think of the Negro in terms of justice and equality, in terms of American citizenship with all that term connotes; to think of him as one who should, in the providence of God, be permitted to enjoy every privilege, every opportunity afforded under the American flag, according to the measure of his merit . . .'

— :: —
'It is comforting to read,' says (**The Southern Workman**), 'that the Red Cross in its relief work shows its absolute lack of race prejudice. Even though the mayor of Hattiesburg, Mississippi (population — 13,000), forced the Red Cross officials to move out of the City Hall because they refused to keep needy Negroes waiting until all unemployed white persons had been fed, the Red Cross continued its work on the sidewalk outside City Hall. Soon afterward the Saenger Theatre nearby offered office space. Relief work was continued, the Red Cross representative saying that this organization is one that 'knows no race, creed, or color'.'

— :: —
The Brothers of the Sacred Heart, who have a number of splendid schools for boys in this country, one of which is in Bay St. Louis, are to open a Mission in Goulu, Africa. Four Brothers have been appointed to make this beginning and will sail for Africa in mid-July. Goulu is 2 degrees North of the equator, and about 250 miles from Lake Victoria. The Catholic population is about 135,000. The hierarchy consists of a Vicar Apostolic, and twenty-seven priests, most of whom are Sons of the Sacred Heart, a religious teaching body of Goulu. We wish the Brothers God-speed on their journey and success in their new field of labor.

Do You Know That

The Knights of St. Peter Claver will hold their Annual National Convention at Mobile, Ala., in the first part of August?

Mary Agnes Bailey, fourth grade pupil in the colored public schools of Louisville, Ky., has received a special prize from the American Press for her booklet 'My Weekly Reader' which was exhibited at a recent meeting of the National Educational Association in Detroit, Michigan?

A new Y. M. C. A. building consisting of forty-seven dormitory rooms, gymnasium, swimming pool, cafeteria, billiard room, and reading room has been erected at a cost of \$235,000 for colored men and boys at Toledo, Ohio?*

The annual food bill for Negroes in America is \$1,650,000,000? This according to Albon L. Holsey, secretary of the National Negro Business League, with headquarters at Tuskegee Institute.

Lloyd Cook, a colored high school student of Gary, Indiana, was awarded first prize in the Model Airplane Building contest sponsored by The Palace Theatre? The contest was open to all boys of the city who submitted models.*

On April 12, 117 Negro converts received Solemn Baptism at St. Elizabeth's Church, 24 E. 41st St., Chicago? This new class of converts raised the number of converts instructed and received into the Church by the Rev. Joseph F. Eckert, S. V. D., during the ten years of his missionary work among the colored people in Chicago to a grand total of 1,572.

The First Prize of \$100 for the best written report on Industrial Relation made by any Yale University student

who worked in industry during the summer of 1930 was won by Harry W. Roberts, a Negro student of Wilkesbarre, Pa.? The Fifth Prize was awarded Everett Davies of Freetown, Sierra Leone who is studying for his Ph. D. degree.*

It is estimated that 2,500,000 persons, including 2,000,000 Protestants, have abandoned their Church affiliations in Germany since the World War?

John D. Rockefeller, Jr., has subscribed \$15,000 to the Harlem Co-operating Committee on Relief of Unemployment, to be used in their program in aiding the needy among colored people in New York City?

The National Benefit Insurance Company with headquarters in Washington, D. C., is the largest Negro business in the world, and has more than \$75,000,000 of Insurance in force?

The first introduction of the Catholic religion in this country took place in 1633? In that year 200 English Catholic families under the leadership of Lord Baltimore settled in Maryland. They were accompanied by Father White, S. J., and others of his brethren.

Twenty of the thirty-five American students at the University of Heidelberg, Germany, signed a petition asking that Milton S. J. Wright, a colored student, be barred from the Foreign Students' Club, but that this petition was over-ruled by Professor Brinkmann, head of the group? Mr. Wright is a native of Savannah, Georgia. He received his Master's degree at Columbia University and is to be a representative to the great colonial exposition to be opened in Paris in May.*

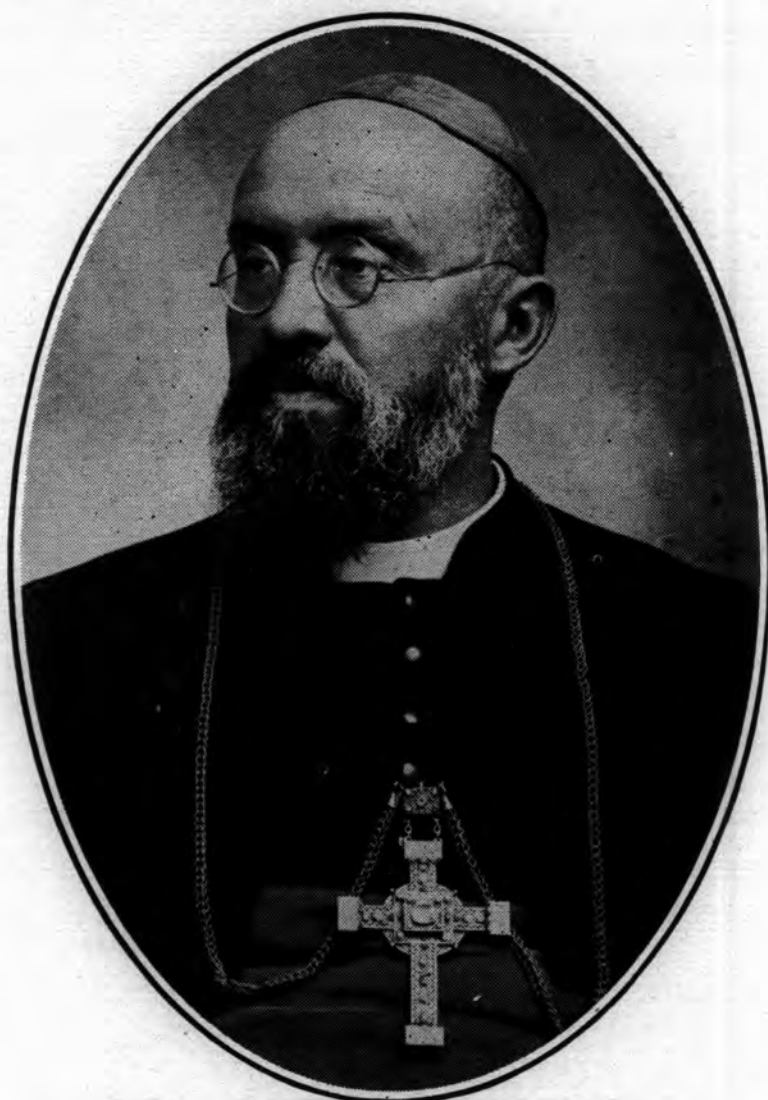
**The Crisis.*

SEMINARY NOTES

By the Students of the Class of '31

Distinguished Visitors

On April 19th for the first time in the history of St. Augustine's we were honored with a visit from one of our missionary bishops, the Rt. Rev. Arnold Verstraelen, S. V. D., of the Dutch East Indies. Our Provincial, the Very Rev. Bruno Hagspiel, S. V. D., came with him and both remained at our Seminary till the Feast of St. Joseph when they left for Jackson, Meridian and Vicksburg, Miss. His Excellency treated the students and scholastics to a very interesting lecture on his Vicariate in the Sunda Island — the most flourishing foreign mission in the entire Catholic Church. Then in a kindly humorous fashion he gave us an insight into the customs of the pagans in his mission possessions. His visit was a real source of inspiration to our C. S. M. C. Unit, and especially from the fact that he too has a Seminary for the training of a native clergy, very similar to our own institution. We hope to see more of the zealous missionaries of our Society in the future and thus foster our own missionary zeal by nearer acquaintance with these worthy laborers in the vineyard of the Lord.



Rt. Rev. Arnold Verstraelen, S. V. D.

Springtime Blossoms

Our staid Rectory also seems to have become imbued with the spirit of Spring which right now has everybody and everything on the go. Like the oaks and magnolias which invest it with a quiet dignity and surround it with an atmosphere of monastic calm and seclusion, it too has been sending forth shoots and blossoms—in the shape of an extra wing at the side and a new staircase in the front. The carpenters and the other artisans, who have been working away like busy bees clustered

SEMINARY NOTES

around a hive, have been a real model of industry to the students, especially in the way in which they answer the summons to work—promptly and cheerfully. The chapel which is to form a part of the addition will no doubt save our faculty the discomfort of going over to the main building for devotions during the rainy spells which are not uncommon in our part of the country.

More Breathing Space

Free days are to the students what a good dish of corn beef and cabbage is to the Hon. Mr. Jiggs—a rare treat. The visit of Bishop Verstraelen proved the truth of the proverb that he gives twice who gives quickly. For immediately following the free day he obtained for us, came St. Joseph's contribution of another day off and Thursday our regular standby, all combining to form a miniature vacation. Not to be outdone in generosity our superiors treated us to another of those now famous picnics.

Sports

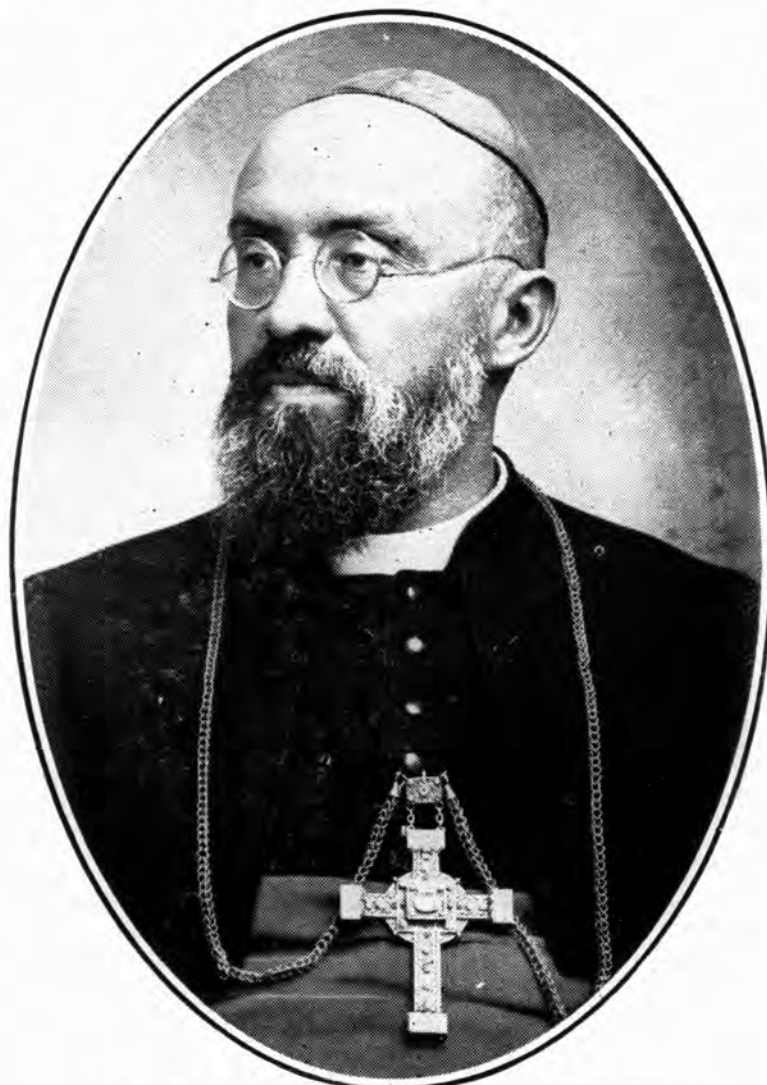
When organized baseball threw open its portals in welcome to the throngs of admirers of the national pastime, our varsity team—early though it was for amateur teams—was primed for a strenuous campaign. So great is the enthusiasm for baseball that croquet which was the dominating sport during the winter months has fallen into complete abeyance. The hands which heretofore held mallets are now occupied with gloves, and the mouths which formerly lauded this or that stroke, are now speaking about this or that timely hit. That we are ready for all comers is evident from our two victories over local teams. Working calmly and perseveringly in unison with the masterly pitching of our ace, we succeeded in winning an air-tight game from the local Knights of Peter Claver by a 6-4 score. Two weeks later, we duplicated the feat by handing our old friends, the married Knights of the same Society, an 18-5 defeat in sportive fashion. Our success is due in a great measure to superb pitching, timely hitting and greatest of all to team work. Before vacation time is here, we hope to add more links to our little chain of victories.

SEMINARY NOTES

By the Students of the Class of '31

Distinguished Visitors

On April 19th for the first time in the history of St. Augustine's we were honored with a visit from one of our missionary bishops, the Rt. Rev. Arnold Verstraelen, S. V. D., of the Dutch East Indies. Our Provincial, the Very Rev. Bruno Hagspiel, S. V. D., came with him and both remained at our Seminary till the Feast of St. Joseph when they left for Jackson, Meridian and Vicksburg, Miss. His Excellency treated the students and scholastics to a very interesting lecture on his Vicariate in the Sunda Island — the most flourishing foreign mission in the entire Catholic Church. Then in a kindly humorous



Rt. Rev. Arnold Verstraelen, S. V. D.

fashion he gave us an insight into the customs of the pagans in his mission possessions. His visit was a real source of inspiration to our C. S. M. C. Unit, and especially from the fact that he too has a Seminary for the training of a native clergy, very similar to our own institution. We hope to see more of the zealous missionaries of our Society in the future and thus foster our own missionary zeal by nearer acquaintance with these worthy laborers in the vineyard of the Lord.

Springtime Blossoms

Our staid Rectory also seems to have become imbued with the spirit of Spring which right now has everybody and everything on the go. Like the oaks and magnolias which invest it with a quiet dignity and surround it with an atmosphere of monastic calm and seclusion, it too has been sending forth shoots and blossoms—in the shape of an extra wing at the side and a new staircase in the front. The carpenters and the other artisans, who have been working away like busy bees clustered

SEMINARY NOTES

around a hive, have been a real model of industry to the students, especially in the way in which they answer the summons to work—promptly and cheerfully. The chapel which is to form a part of the addition will no doubt save our faculty the discomfort of going over to the main building for devotions during the rainy spells which are not uncommon in our part of the country.

More Breathing Space

Free days are to the students what a good dish of corn beef and cabbage is to the Hon. Mr. Jiggs—a rare treat. The visit of Bishop Verstraelen proved the truth of the proverb that he gives twice who gives quickly. For immediately following the free day he obtained for us, came St. Joseph's contribution of another day off and Thursday our regular standby, all combining to form a miniature vacation. Not to be outdone in generosity our superiors treated us to another of those now famous picnics.

Sports

When organized baseball threw open its portals in welcome to the throngs of admirers of the national pastime, our varsity team—early though it was for amateur teams—was primed for a strenuous campaign. So great is the enthusiasm for baseball that croquet which was the dominating sport during the winter months has fallen into complete abeyance. The hands which heretofore held mallets are now occupied with gloves, and the mouths which formerly lauded this or that stroke, are now speaking about this or that timely hit. That we are ready for all comers is evident from our two victories over local teams. Working calmly and perseveringly in unison with the masterly pitching of our ace, we succeeded in winning an air-tight game from the local Knights of Peter Claver by a 6-4 score. Two weeks later, we duplicated the feat by handing our old friends, the married Knights of the same Society, an 18-5 defeat in sportive fashion. Our success is due in a great measure to superb pitching, timely hitting and greatest of all to team work. Before vacation time is here, we hope to add more links to our little chain of victories.



St. Augustine's Seminary Band, Rev. A. G. Steig, S. V. D. Director

Acknowledgements

One of our subscribers from Mobile, Alabama, gratefully acknowledges a favor; "Enclosed donation is in honor of Father Luis Ameszcu Orozco for a favor received. Please publish in your *Messenger*. I promised publication."

—One of your Subscribers.

Another friend from Chicago writes: "The inclosed check is given in thanksgiving for a favor obtained from the Sacred Heart through the intercession of St. Madeleine Sophie. Please publish in the *Saint Augustine's Messenger*. If possible please add this 'mite' to your St. Madeleine Sophie Barat burse as listed on the inside back cover."

—L. Benziger

Worthy of special mention is the substantial gift lately received from the Altar Society of St. Joseph's Academy, Columbus, Ohio, through the mediation of our old and tried friend, Rev. Joseph Molitor. The gift consisted of a complete new set of Mass vestments together with the necessary linens. This donation was especially welcome at this time for arrangements are just now being made for a private oratory in the Fathers' Residence. We wish therefore to thank the Altar Society and especially Sister Mary Camille, the Directress, for this generous offering. God bless you!

March the eighteenth was the day of the solemn dedication by the Right Reverend John B. Morris, Bishop of Little Rock. His Excellency with his attendants entered the church in procession and proceeded with the blessing of the interior. Following the dedication a solemn Mass was celebrated by the Very Reverend Provincial of the Society of the Divine Word, Bruno Hagspiel, S. V. D.

During the Mass the Bishop gave a beautiful address which is, in brief, as follows: "The work for the colored is about the first thing I sponsored as Bishop. I have followed it with interest and feel sure that after the grace of God, the zeal and labor of the Society of the Divine Word is to be thanked for its success. I hope that the Faith I love so dearly may be the treasure of all the colored people in the diocese of Little Rock some day, and that I may have the honor of being the humble instrument in God's hands for so divine a mission. In order to continue and aid the work thus far nobly done, I expect to open in a year or two a charitable institution for homeless colored children near Pine Bluff. I am filled with zeal and ambition for the work, but Rev. Bruno Drescher, S. V. D., who is its instigator, has ten times more zeal than I."

The occasion was honored by the presence of the Very Rev. Monsignori Fisher, Moran, Peoples, Fletcher and Wernke. Besides these dignitaries fourteen Reverend Fathers took part in the celebration.

—C. K.

NEW MISSION CHURCH Belle Chaisse, La.

On the 17th of November, 1930, Rev. Cosmas Schneider, S. V. D., pastor of a large section on the west bank of the Lower Mississippi in Louisiana, suffered a great loss when his little mission church at Belle Chaisse burned down completely. It had been dedicated only the year before.

Although struck hard by this unforeseen disaster, Father Schneider did not lose courage, but at once set about erecting a new church. He saw himself at the fulfillment of his ardent desires when he was permitted to say Holy Mass for the first time in the new church on March 26th, 1931.

This second church far surpasses the first one. In fact, with its colonial style façade, it is almost too nice for a country church, but surely not too beautiful for our Lord and God. It looks really like a jewel in the vast swamps of the Lower Mississippi Valley.

On April 26th, 1931, Most Reverend John W. Shaw, D. D., Archbishop of New Orleans, came out to dedicate this little temple of God to Our Mother of Perpetual Help. Many visitors from the surrounding country had come to witness the ceremonies, especially since this day was also the closing of a mission conducted by the Rev. Andrew Henze, O. F. M., Thanks to the tireless zeal of Father Henze the mission was a great success. May Our Mother of Perpetual Help bring superabundant blessings upon Father Schneider and his difficult mission work.

—A. G. S.



St. Augustine's Seminary Band, Rev. A. G. Steig, S. V. D. Director

Acknowledgements

One of our subscribers from Mobile, Alabama, gratefully acknowledges a favor; "Enclosed donation is in honor of Father Luis Ameszcuca Orozco for a favor received. Please publish in your *Messenger*. I promised publication."

—One of your Subscribers.

Another friend from Chicago writes: "The inclosed check is given in thanksgiving for a favor obtained from the Sacred Heart through the intercession of St. Madeleine Sophie. Please publish in the *Saint Augustine's Messenger*. If possible please add this 'mite' to your St. Madeleine Sophie Barat burse as listed on the inside back cover."

—L. Benziger

Worthy of special mention is the substantial gift lately received from the Altar Society of St. Joseph's Academy, Columbus, Ohio, through the mediation of our old and tried friend, Rev. Joseph Molitor. The gift consisted of a complete new set of Mass vestments together with the necessary linens. This donation was especially welcome at this time for arrangements are just now being made for a private oratory in the Fathers' Residence. We wish therefore to thank the Altar Society and especially Sister Mary Camille, the Directress, for this generous offering. God bless you!

March the eighteenth was the day of the solemn dedication by the Right Reverend John B. Morris, Bishop of Little Rock. His Excellency with his attendants entered the church in procession and proceeded with the blessing of the interior. Following the dedication a solemn Mass was celebrated by the Very Reverend Provincial of the Society of the Divine Word, Bruno Hagspiel, S. V. D.

During the Mass the Bishop gave a beautiful address which is, in brief, as follows: "The work for the colored is about the first thing I sponsored as Bishop. I have followed it with interest and feel sure that after the grace of God, the zeal and labor of the Society of the Divine Word is to be thanked for its success. I hope that the Faith I love so dearly may be the treasure of all the colored people in the diocese of Little Rock some day, and that I may have the honor of being the humble instrument in God's hands for so divine a mission. In order to continue and aid the work thus far nobly done, I expect to open in a year or two a charitable institution for homeless colored children near Pine Bluff. I am filled with zeal and ambition for the work, but Rev. Bruno Drescher, S. V. D., who is its instigator, has ten times more zeal than I."

The occasion was honored by the presence of the Very Rev. Monsignori Fisher, Moran, Peoples, Fletcher and Wernke. Besides these dignitaries fourteen Reverend Fathers took part in the celebration.

—C. K.

NEW MISSION CHURCH Belle Chaisse, La.

On the 17th of November, 1930, Rev. Cosmas Schneider, S. V. D., pastor of a large section on the west bank of the Lower Mississippi in Louisiana, suffered a great loss when his little mission church at Belle Chaisse burned down completely. It had been dedicated only the year before.

Although struck hard by this unforeseen disaster, Father Schneider did not lose courage, but at once set about erecting a new church. He saw himself at the fulfillment of his ardent desires when he was permitted to say Holy Mass for the first time in the new church on March 26th, 1931.

This second church far surpasses the first one. In fact, with its colonial style façade, it is almost too nice for a country church, but surely not too beautiful for our Lord and God. It looks really like a jewel in the vast swamps of the Lower Mississippi Valley.

On April 26th, 1931, Most Reverend John W. Shaw, D. D., Archbishop of New Orleans, came out to dedicate this little temple of God to Our Mother of Perpetual Help. Many visitors from the surrounding country had come to witness the ceremonies, especially since this day was also the closing of a mission conducted by the Rev. Andrew Henze, O. F. M., Thanks to the tireless zeal of Father Henze the mission was a great success. May Our Mother of Perpetual Help bring superabundant blessings upon Father Schneider and his difficult mission work.

—A. G. S.

in Heaven." And Luke had answered: "Yes, we shall soon meet with God." This tryst in Heaven, made on May 27th, was not kept until June 3rd, and Noe Mawaggali, their friend whom they had left at Mityana, was to rejoin them. The first to go to Heaven was Matthias, who having been tortured on May 27th, died after three days of agony. On the morrow he was joined by Noe. Mbugano and his assassins who had left Mengo on May 28th reached Mityana on the morning of the thirty-first. They entered the hut of Luke Banabakintu, where Noe was visiting. The latter emerged from the hut, took a couple of steps and fell, his body pierced by a lance. His body, which was at first tied to a tree where the dogs hastened to tear out his entrails, was afterwards dragged to the road and thrown to the hyenas.

Luke, after his final farewell, had continued to walk along the road taken that very morning by Charles Lwanga and the pages. He rejoined them midway, took his place in their ranks, and shared their lot even to the funeral pyre. On June 3rd his soul, escaping from its mortal envelope which was consumed in the furnace of Namugongo, flew to the meeting place assigned by Matthias.

The persecution of 1886 carried off half of the Christian population of Uganda; the other half would likewise have perished if the missionaries had not prevented their neophytes from anticipating death by delivering themselves up to the executioners.

Among those who had escaped the torture was a man of about thirty named John Mary

Muzeyi. Baptized in November, 1885, he was a man of gentle disposition, somewhat melancholy, of tender piety, and an intelligence noticeably above the average. A day had been enough for him to learn the text (twenty-four pages) of the catechism. As he was serious-minded, equable, and prudent, he was known as Muzeyi (the old man.)

John Mary could not bring himself to separate from the priests, and with three of his friends remained hidden in the neighborhood of the mission. During the eight months that his life lasted, their refuge, which they changed as often as they could, remained unknown to the persecutors and their agents.

However, Mwanga was informed of their presence in his vicinity and determined after taking counsel with his *katikikiro* to draw them into a trap in order to put them to death. Through the medium of Kulongo, the royal treasurer, he made it known to John Mary that the pages of the late Mutesa would be welcome at the court, and that in consideration for the services which they had rendered to his father, he was disposed to give them banana plantations, and even chieftainships. When this message was delivered to the four proscribed men, John Mary determined to risk his life by delivering himself to the persecutors. He went to the *katikikiro's* residence, but no one ever saw him again. Near the wide enclosure of the prime minister's residence there was a muddy pond, and this became the tomb of the confessor of the faith.

May the blood of the Uganda Martyrs be the seed of a multitude of Christians in Africa!